THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

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Domestic Correspondence.

FROM OUR GALENA CORRESPONDENT.

GALENA, Ill., Aug. 19, 1850.

To the Editors of the Independent:

GENTLEMEN:—In connection with the recent Anniversaries of some of our Literary Institutions, some facts of interest have been developed which are worthy of record.

The Commencement of ILLINOIS COLLEGE at Jacksonville, took place on the 3d of July. This is the oldest College planted by Congregationalists and Presbyterians west of the lakes. Rev. Dr. Sturtevant presided. There were eight orations, including that for the degree of M.A. The exhibition of the pupils of the Institution for the Deaf and Dumb took place on the 3d and 4th. This is a State Institution. It contains 80 mutes in 5 classes, and the Examinations were very satisfactory. A central building is in course of erection. Much of the carpenter work is done by the mutes. The Institution for the Blind held its anniversary on the 9th. The exercises consisted of reading by touch, vocal and instrumental music and recitations in grammar, algebra, &c., &c. The endowment of Illinois College is progressing.

The Commencement of KNOX COLLEGE occurred on the 26th of June. Four young men were graduated and delivered orations. There was also a Master's Oration by an alumnus. The Discourse before the Literary Societies was given by Hon. Sydney Breeze, late U. S. Senator, on the Early History of Illinois. It is said to be part of a volume Judge B. is preparing, and had reference to the first 90 years of Illinois history. The whole number connected with this institution last year was 251. 20 of these were from the State of Iowa. A class of three young ladies was graduated from the Female Seminary (a branch of the Academic Department,) under a regular collegiate course of three years now established. Eleven young men were admitted to the next Freshman class. The debts of the College have been diminishing, and its property is now valued at $82,891 24—the buildings being estimated at $16,000. The following is an extract from President BLANCHARD'S Baccalaureate Address:

"The Alumni of the Institution are twenty-five. Of these, four are preaching the Gospel, and seven others are looking forward to the Gospel ministry; two design to enter the legal profession; one is tutor to the College; twelve have been or are now successfully engaged as Principals of Academies; two, who are only sons, addict themselves to the business of their fathers; one is proprietor and editor of a weekly newspaper; three have completed a three years' course at Theological Seminaries; one is preparing himself to attend a course of Medical Lectures; one expects soon to commence missionary labors in California, and another hopes soon to sail to an opposite quarter of the globe as a missionary of the American Board; one is a faithful preacher of the Wesleyan connection, and another is soon to carry his active habits of personal piety, and his most stringent anti-slavery principles into the ministry of the American Episcopal Church." "Every one of our Alumni is exerting himself in some honorable and useful walk of life, and all but two of them have openly professed themselves disciples of Christ."

The Anniversary of BELOIT COLLEGE occurred on the 24th of July. Beloit is in the centre of southern Wisconsin—just over the line—the southern boundary of the town being also the boundary of the State. The College is the youngest in this region, but destined to great usefulness. REV. AARON L. CHAPIN, late of Milwaukie, the President elect, was inaugurated in the grove near the College building, and delivered an interesting and able discourse. In the afternoon there were eight orations by students of the Institution, and in the evening an illumination of the College building. The President and Professor of Natural Science (Dr. S. P. Lathrop) have been chosen during the past year. Rev. M. P. Squier, of Geneva, N. Y., has recently been elected Professor of Mental and Moral Philosophy—but will be necessarily absent much of the time for a year or two to come. The whole number of students the past year has been 203, 4 Freshmen and 4 Juniors in the College proper, and 50 students in the Preparatory Department. 9 young men have entered the Freshman Class. The libraries of the College and the Archæan Society contain 1,021 volumes. The Cabinet of Minerals is increasing. Apparatus to the value of $500 is to be purchased. The additions to the College funds the past year have been as follows:

By subscriptions in Wis. and Ill.,	$10,130
" donation from Rev. M. P. Squier,	10,000
" " " Prof. Bushnell,	500
" " " a friend in New England to found a scholarship for sons of foreigners,	500
" donation from others for current expenses,	210
	$21,340

There is a Female Seminary at ROCKFORD, Ill., which had a common origin with Beloit College. Its full establishment has been delayed by the destruction of the Hydraulic works at R. and the consequent failure of funds. The question of location has lately been thrown open again by the Trustees, and Rockford offers a subscription of $6,215 and a site; Rockton offers $4,600, a site and a permanent fund of $1000. Freeport offers $5000 and a site. The school at Rockford is under the charge of Miss Anna P. Sill, formerly of Warsaw, N. Y., and has had during its first year 240 pupils, 92 of them boarding scholars.

The MISSION INSTITUTE, at Quincy, (Ill.) was formed a few years since by the union of two similar institutions at that place, one of them originated by the lamented Dr. Wilson. The present Institute is situated two miles from the Mississippi river, and is under the charge of Professors A. L. Leonard, Prof. of Mental and Moral Philosophy and Hebrew, E. Griswold, Prof. of Languages, and H. Johnson, Prof. of Mathematics. A more commodious building is going up. Young men looking forward to the ministry are received without charge for tuition, subject to the condition however that it be paid if they turn aside to any other occupation. The Library numbers 3000 volumes.

A meeting was held in the Congregational church at Beloit on the 24th of July, of great interest and importance. It was a meeting to devise measures for the encouragement of young men to study for the ministry, and was called by the General Convention of Wisconsin at its last meeting. *Rev. J. C. Downer*, of Freeport, Ill., was appointed Chairman, and Rev. H. Foote, of Janesville, Wis., Secretary. The Committee of the General Convention presented some excellent resolutions, and a plan of an organization which was adopted. The new society is called "THE EDUCATION SOCIETY OF WISCONSIN AND NORTHERN ILLINOIS." Rev. A. L. Chapin was chosen President. There are 4 Vice Presidents, a Secretary and Treasurer, and 4 Directors. The Society is to meet annually at Beloit, during Commencement week, and its specific object is to raise and appropriate funds for the aid of worthy young men preparing for the Gospel ministry. The 5th chapter of its "Rules" is as follows:

"The amount appropriated to young men under patronage shall be the least with which they can be carried forward consistently with health and a thorough education, after making suitable efforts to assist themselves, and receiving the aid of other public funds or of friends. The annual amount to be granted regularly to young men shall not exceed sixty dollars for those in the first stage of education, and eighty dollars for those in College. Beneficiaries, on receiving appropriations, shall obligate themselves in such a manner as the Directors shall appoint, to refund the amount which they receive in case of voluntary failure to enter the ministry. Young men receiving appropriations, may at their option receive the same as a gratuity or as a loan, to bear no interest until the completion of the theological course."

It would seem that so far as organizations and associated efforts can remedy the present and future deficiency in the ministry, this is touching the matter at the right point. The apathy of pious young men in the churches and colleges of the land respecting the preaching of the Gospel is deplorable and amazing. Most of all things we need the reviving of spirituality and the self-sacrificing spirit in all, and especially in the young. Then next we need to encourage suitable young men in their studies. God has given young men enough to the churches of this generation to break the bread of life to them. Only they must by our faith, and prayers, and counsel, and help, be set forward toward the ministry. This is the proper work of an Education Society. What could be better for our churches than to have the interest in such societies increased.

Yours truly, G. F. M.

For the Independent.

SARATOGA FIFTY-NINE YEARS AGO.

Fifty-nine years ago, a young licentiate in Worcester Co., Mass., who had little expectation of ever being able to preach, in some way heard of the waters of Saratoga. On account of feeble health and bad roads he was six or seven days on the road hither, and in his diary is found the following record:

"May 9th, 1791. Arrived at the Springs about 2 o'clock, P. M. Put up at Esq. B——'s, a very respectable and clever family. Used some of the water that day, and from information I could obtain, was encouraged to hope it might benefit me. The third day began to experience much relief. Felt some melting of heart toward God that he had brought me hither, and that there was some prospect of my recovery.

"Found some agreeable people at this place, with some of whom I formed considerable acquaintance. There seems to be a benevolent and sympathizing spirit among the people here, who were of all denominations; yet I was never at a place where there were so many sickly disordered people, many of them in great distress.

"June 2d. Left the Springs for home, much recruited. Left the place with reluctance, though that part of the country is unpleasant, being mostly a wilderness; and the numbers of people who resort there in distress, makes it disagreeable and melancholy; yet there were some whose society was agreeable, especially the family in which I boarded."

There is some difference between Saratoga in 1791 and 1850. Instead of being a place of resort for "sickly and disordered people, many of them in great distress," it has become the resort of invalids to be sure, but more especially of the rich, the fashionable, and pleasure-loving from all parts of the United States. And I do not think that invalids will now look back upon Saratoga, when they leave, as a *melancholy place*, as did this visitor, years ago.

The above invalid recovered his health, and was an efficient preacher of the Gospel in Vermont for nearly fifty years, occasionally visiting the Springs and deriving great benefit from the water.

J. S.

For the Independent.

BELOIT COLLEGE.

BELOIT COLLEGE, Aug. 22, 1850.

MESSRS. EDITORS:—After the partial, not to say false representations contained in the letter of your "Chicago Correspondent," dated Aug. 2d, and published in your paper of the 15th inst., justice to this institution and to your readers demands that the following statements appear in your columns:

Beloit College was established and located by a large Convention of the friends of Christian education from this region, in the fall of 1845. It was opened for students in the fall of 1847. The first permanent appointments to its Faculty were made in the spring of 1848; the class which entered in the previous autumn having been, meantime, under the tuition of the principal of Beloit Seminary.

During the past year the Faculty have had under their charge 203 students and pupils. Of these, eight, viz: four Freshman and four Juniors, were in the College proper. Fifty were in the preparatory department, pursuing classical studies. The remainder, of whom about one-third were females, were pupils of Beloit Seminary, which, on the resignation of its former efficient principal, at the beginning of the year, was, at the request of its trustees, taken under the charge of the Faculty of the College. The labor of instruction in all these departments has devolved chiefly on three professors, with one tutor and a female assistant. It has taxed each of them with from four to seven hours' service a day in hearing recitations.

One member of the Junior class has now taken a dismission. It is understood that another is contemplating the same step. Ten have been already admitted to the Freshman class for the next year.

The charge of the Seminary is now given up by the Faculty. In place of it, to meet the pressing exigencies of this new country, a Normal and English department for young men alone will be opened at the beginning of the next term. The permanent Faculty now on the ground, consisting of a president and three professors, will then be devoted exclusively to the business of instruction. The Rev. M. P. Squier, of Geneva, who has received and accepted an appointment to the chair of Mental and Moral Philosophy, will be present, and give a course of lectures in his department during the summer term.

On comparing the representations of your correspondent with these statements, you will see how far his communication comes short of the truth respecting this institution. The most of the above facts were announced to the audience, in connection with the public exercises (never properly called a commencement), at the close of the year. If your correspondent was present and heard them, he is inexcusable for withholding a part of the truth, as he does, so that his communication must leave false impressions. If he was not present, he is unqualified to report proceedings on the occasion to which he refers, and all of his statements must be taken accordingly.

Very respectfully yours,

A. L. CHAPIN.

Foreign Correspondence.

APOSTACY OF THE WESLEYAN CONFERENCE.

BY OUR ENGLISH CORRESPONDENT.

August 16.

There is much both in the aspect of the church of Christ in all its sections, and in the present state of society in general, to depress the hopes and to try the faith of those who desire to see the progress of truth and goodness. But it is not the vigorous attempts put forth, in the English Church, in order to restore the reign of priestcraft and superstition; it is not the chilling atmosphere of doubt and general skepticism which is diffusing itself, and seeking to penetrate religious communities; nor is it the antagonism of bad to good, which has been manifested by violent spirits, who cry "down with Sabbatarians," "down with chapels," and call for and elicit "groans for the saints;" it is not any or all of these things which so depressingly affect the Christian mind as the manifest workings of anti-christian principles in a community which claims to be preeminently and practically Christian. At this time the Wesleyan Conference presents this painful aspect. Its spirit and its acts are such as might well "make the angels weep," and the manifest teudencies are toward a condition of things adverse to God and goodness, dishonoring to Christ, and injurious to his cause. May those tendencies be, in mercy, counteracted. Last year the Conference expelled some of its members because suspected of writing on subjects affecting the interests of the Society and the administration of its various institutions. This was assumed to be a high crime; and not to disclaim participation and authorship was accounted sufficient cause for expulsion. And men, honored and beloved, and against whom no other fault was alleged, were for this cause expelled.

This year a contrary course of conduct is held to be equally worthy of excommunication. The Rev. W. Bromley, one of the most accomplished and many-sided members of the Society, writes three letters on the Christian law of discipline. They were plain, frank, and marked by reverence for Scripture authority and the spirit of Christian charity. To these he affixed his name. For this act a district meeting of preachers somewhat irregularly sentenced him to silence. They forbade him to preach the Gospel till the meeting of the present Conference, then some nine months distant. With one assent, the Christian people of Bath, of every name, protested against the monstrous judgment, and Mr. Bromley was induced to continue preaching. The Conference now, refusing an appeal, and without the poor privilege of a hearing, sacrifices Mr. Bromley a victim to his integrity and to the pride and evil passions of "brethren."

Again: Last year, as a kind of test, and as a means of securing the appearance of general consent, the President prepared a Declaration, which committed the signataries to the policy of the Conference rulers. The Declaration was generally signed, among others by the Rev. Mr. Rowland, who afterward "seriously read over what had been written on the subjects of dispute;" and then felt necessity laid upon him to record his conclusions in nine propositions, which he had laid before a minor district meeting, believing that there was nothing in them at all inconsistent with the essential principles of Wesleyan Methodism. The sentiments of Mr. Rowland were vehemently denounced. It was, upon suggestion, admitted that he had a right to hold them: but that his publishing them was worthy of utter disapprobation. Mr. Rowland was called upon to apologize to Conference, sentenced to removal from his circuit, declared to be unfit to be entrusted with the charge of a circuit, to be solemnly admonished, and to be deemed ineligible to be elected to a minor district meeting.

Strange, and passing strange, that a Wesleyan Conference should move in lines exactly parallel with those of the reactionary and traitorous French Assembly!

Mr. Rowland declined to apologize, and will probably be cut off.

Among the very few men in the Conference who show any degree of self-respect, of moral courage and mental independence, conspicuously stands Dr. Beaumont. For years it has been the object of the clique to annoy and distress him. This year most unworthy means have been taken to find or make occasion against him. Thus: He is the superintendent of the Hinde-street circuit in London. In that circuit are many zealous Wesleyan reformers, among them a Mr. Grosjean, who has spoken freely, both in London and elsewhere. According to Conference, Dr. Beaumont ought to have put the man down—to have been judge, jury, witnesses in his own person, as other superintendents have been. This, however, Dr. Beaumont declined; but, pressed by others, and aware of intrigues at work, he did call a district meeting. Written charges were put into the hands of Dr. Beaumont by those who thought to embarrass him. Dr. Beaumont doubted the accuracy of these charges, and submitted that one of his colleagues ought to bring the charges, if he, or as he believed them. The worthy and brotherly colleague declined, in order to throw the onus upon Dr. Beaumont, and thereby to test his absolute devotion, mind and spirit, to Conference. The time of trial arrived. Dr. Beaumont, the judge, was not the accuser, "and no one brought any accusation against Mr. Grosjean."

For this cause it was proposed to visit Dr. Beaumont with the censure of the Conference; and men who, morally and intellectually considered, are scarcely worthy to wipe his shoes, would not be "advised to pause;" and when reminded that "there were such things as grace, mercy, and love," insisted upon "strict justice," as against mercy. Dr. Beaumont vindicated himself, and at the close of his address appealed not to the mercy, but to the justice of Conference. He believed he had done his duty, and should be glad if the Conference should decree that he had done so. The censure was of course carried by a large majority.

The monstrous pretenses put forth by Conference, and acted upon, are perfectly incredible. They are exactly identical with those of Rome and her priesthood. The voice of the people had been referred to as a providential indication which the preachers in Conference should heed. Whereupon the President drew a comparison between the Wesleyan people requiring reform, and the rebellious Jews under Korah, Dathan, and Abiram! And it is a fact that this reference is now as common among Wesleyan preachers as among our Puseyite priests, who literally and without qualification demand to be accepted by the people as "*in the place of God*." The speech of the retiring President is an extraordinary effusion. In one passage he declared that he could not have met his final Judge, and could not have met the frown of the spirit of John Wesley, if he had not maintained the infallibility and impeccability of Conference! Take, in proof, an extract, *not* from the *Wesleyan Times*, but from the *Watchman*, the vehement and not scrupulous organ of the governing party:

"He had trembled to think of what he had passed through. If, under any circumstances of temptation, he had given encouragement to their adversaries—if by holding out any intimation that *they* (the Conference) *might be wrong*, and that the system could not be sustained, he had increased the strength of their enemies, *what would have become of him?* He durst not have met the Conference; *he could not have met his final Judge;* and where, then, could he have found a place in the whole universe in which to hide his guilty head? *How could he think of meeting the spirit and frown of John Wesley in another world?*"

The natural question which arises doubtingly, *How can these things be?* admits of easy but not of brief answer. The whole case affords but another additional link to a chain of historic facts sufficiently well known to all familiar with the history of the Church, or what is conventionally called the Church.

The Wesleyan delegates are to assemble tomorrow, the 16th. The meeting, of which this is an adjournment, was characterized by intelligence, earnestness, and devotion. It is at a great charge and many sacrifices that these representatives of the people are brought together. Though compared to the clamorous Ephesian mob, and to the followers of Korah, by Mr. Jackson, it is hoped and believed that they will answer with the meekness of wisdom. Mr. Jackson's son is just departing as Bishop of the High Church Canterbury settlement in Australia, and is, with the Prayer-book, to be "the golden chain to bind the people to their church." Mr. Sewell, who last week thus spoke for the Bishop and to some of his charge, would most certainly number the Bishop's own father among the chief followers of Korah, and Bishop Jackson must give the consenting amen.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

There is a noble gathering of this great Association at Edinburgh, under the Presidency of that truly Christian philosopher, Sir David Brewster. The Geological section met in great strength, but a great light was missing. Dr. Buckland, Geo. Prof., Oxford, author of the *Bridgwater Treatise*, and Dean of Westminster, has always presided, and by his animation and lively cheerfulness given additional attraction to this romantic section. Dr. Buckland is now an inmate of a private lunatic asylum, in the neighborhood of London, with little hope of recovery. Hugh Miller, of "*The Old Red-Sandstone*," of every other stone, and of the *Edinburgh Witness*, the able organ of the Free Church, was present, and read papers on several geological phenomena.

Rev. Dr. Scoresby, of "the Arctic Regions"—formerly a mighty hunter of whales, the Sabbath excepted—read an interesting paper on Atlantic waves, their magnitude, velocity, and other phenomena. He described with vivid eloquence a storm which he had witnessed on the Atlantic. He gave, as the result of his observations, that he had discovered that the hight of the waves, from the trough to the crest, was 43 feet, and that their average velocity was 32 and a fraction miles per hour. This, it was stated, confirmed the observations made on the velocity of waves reported to the Association in 1845 by Mr. Scott Russell, who set down their velocity at from 30 to 31 miles an hour. This paper was read in the section of mathematical and physical science.

One of the most valuable papers produced was read in the statistical section, generally by far the least numerously attended. Mr. G. R. Porter, of the Board of Trade, and the author of a most laborious work, "*The Progress of the Nation*," ventured to institute an inquiry into the workings of our existing social system, with special reference to the aggregation of wealth, and the intensifying of poverty. The conclusion to which this statistician came to is:

"That the fears entertained and expressed by many as to the probable disappearance of the middle classes from among us are unfounded; that it is far from being true that the rich are growing richer, and the poor are becoming poorer; but that, on the contrary, those who occupy a middle station (perhaps the best station as regards personal respectability, and that which offers the surest guarantee for the progress and continued well-being of the country), are progressively increasing in number, and in the proportion which they bear relatively to the population of the kingdom."

Mr. Joseph Fletcher, a very diligent inquirer upon subjects of incalculable importance, produced a paper "On the relation of Crime and Ignorance in England and Wales." Mr. Fletcher has mapped out the country, not only distinguishing the forms of industry, but the comparative amount of education enjoyed. He has compared years of depression with years of improved industry, and examined the criminal returns of those years.

"The general result of the criminal returns for 1848 resembles very closely that for the average of the three years 1845–6–7 (being three years of reviving industry), since in these there is a balance of 11.4 per cent. in favor of the districts of most instruction; and in the year 1848 one of 12.7 per cent. The balance in favor of the more educated districts is seen however, to be greatly augmented in the great northern and midland mining and manufacturing region, and in the northern and north midland agricultural counties bordering upon it; while the favorable balance is lowered in every other. This appears to be attributable to the steadily improving industry of the mining and manufacturing districts of the north; while the comparative poverty and distress among the Cornish mines give a positive balance against that more educated Celtic district, as compared with Wales, of 9.8 per cent. instead of 9.1 per cent. on the opposite side, precisely analogous place with the counties of Leicester, Northampton, and Rutland, which show 13.8 per cent. in favorable comparison with Hereford and Salop, instead of 12.2 on the opposite side. Regarded in every light, therefore, whether under industrial or political agitation, the more instructed localities show the most buoyant and favorable character. But the absolute increase upon the year is distressingly great, being 1516 upon the total commitments, as compared with 1847; 5242 as compared with 1846; and 6046 as compared with 1845; the gross commitments of 1848 being 30,349; and the increase since 1845 is therefore of no less than 25 per cent. in the face of improving industry. Public opinion appears certainly to have effected a change, which it is hoped will prove salutary in the proportion of young persons under fifteen years of age committed for trial at assizes and quarter sessions in England and Wales, which is seen to have suddenly declined nearly one half, from 6.1 to 3.6 per cent."

A bare enumeration of the papers read in the different sections would too greatly extend this notice. That which has been given will suffice to show the character of an Association which not only brings together philosophers of all ranks for the advancement of science, but tends to strengthen and diffuse a humanizing spirit. A professor from Athens was present, and took part in the proceedings.

AGRICOLA.

FROM OUR PEDESTRIAN CORRESPONDENT.

In our excursion in the west of England, we chanced on a little document, which shows, perhaps better than anything, the state of feeling between Dissenters and Churchmen on the tithe question. It is entitled "The History of the raising of a Church-rate at Corinth by the Apostle Paul," and is rather irreverent, certainly. But as its author says, if this description be felt to be incongruous, how much more would the practice have been! You can have no idea what a run the tract has had—some 500,000 copies they say having been sold. Those of your readers who are acquainted with English clergymen will know its author, when I say that he is one of the most sociable and free-hearted independent ministers of the west of England, already celebrated for some theological writings. The pamphlet purports to be a continuation of the 18th chap. of Acts, recently discovered in an ancient manuscript of the New Testament, in the library of Hereford Cathedral, and translated out of the original Greek by one of the canons, "for the edification of conscientious members of the Church of England, and the conviction of schismatical dissenters." It commences thus:

"Verse 29. Now it came to pass, while Paul tarried at Corinth, that he made a rate of twopence in the pound upon the Jews, and upon the Gentiles, and upon the church of God: And the rate was upon this wise:

"30. When the brethren came together on the first day of the week, Stephanus, which was the first-fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the miter of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the painted window, and for the beadle, and for the grave-digger, and for the clerk."

Then, after some descriptions, "a man, whose name was Albinus," is represented as rising and saying he was "ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews, and on the Gentiles that believed not, making the truth to become utterly an abomination unto them." However, Albinus is put to shame, and holds his peace; and v. 35, "Paul the Apostle took the vote, and the brethren lifted up their hands, and they made a rate and decree, that the saints, and the heathen, and the Jews, should offer willingly of their substance, twopence in the pound, and that whosoever should not pay, should be delivered unto the keeper of the prison, and that his goods should be sold, until he had paid all that was due." Then the churchwardens are described as going to different persons, until they come to "one Silvanus, a Hebrew of the Hebrews, and a ruler of the synagogue, and one who consorted not with the church which was at Corinth." He refuses to pay, so the brethren go back to the assembly of the saints to get instructions, and Paul gives his commands; and v. 44, "The churchwardens went their way, and they took with them a brother, whose name was Phlegon, which was the beadle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head, and a staff, like unto a weaver's beam, in his hand." They then go to the house of Silvanus, and the churchwardens tell him that they are "sorry exceedingly, but that such was the law, that the apostolic church must needs be supported by the goods of them that believed not; and moreover, that the Jews and the idolators might come unto the church if they chose. v. 47. So Phlegon looked up to heaven and seized upon the table, and upon the jug of the ruler, as Paul had commanded, upon his silver spoon also, and upon the spoon of his wife, which he had given her. v. 48. And Silvanus held fast with his hand upon the table. Then Phlegon sighed and took him by the beard, and smote him upon the head, so that he fell upon the earth: And his wife and his little daughter lifted up their voices and wept. v. 49. Then the churchwardens and the beadle took the bed, and the table, and the jug, and the spoons of Silvanus, and they departed unto the market-place, mourning over his unbelief, and sold them unto them which passed by, and payment was made. v. 50. Then they returned and told Paul, and Gaius the dean, and Peter, and they rejoiced greatly . . . . and great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the church and of the apostles. v. 52. And Paul gave a parish with light duty and a living in Macedonia, unto the sons of the churchwardens: and they gave unto Phlegon the beadle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed."

Irreverent as all this is, there is something so utterly incongruous between the character of the apostles and such a proceeding, that this little *jeu d'esprit* has probably had more effect than the most labored argument. And, as you see, it is very well done; indeed, so well, that one thick-headed beadle is reported to have snatched at the tract eagerly, as a clinching argument on that much disputed question.

However, it seems to me, the difficulties between Churchmen and Dissenters are beginning to be lost almost in the new discussions which arise constantly in England between two large parties, the conservative and the reformers in religion, as we may call them—the same which seem to split every church. You see these discussions going on all the while now, on the Sunday-mail question, on the admission of Jews into Parliament, on Sunday amusements, even on inspiration and higher questions.

I was glad to find, however, that in London these parties, and all parties, united in some institutions, and institutions for which London perhaps has more claim for honor than any other city in the world. I must tell you something of them. By mere chance, while I was in London, I made the acquaintance of a physician, much interested in these movements to improve the condition of the poor. He had been employed by government frequently to make reports on the dwellings of the lower classes, and on the sanitary condition of the city. His reputation as a man of science is very high in his profession, yet he seems to have given himself most actively to these efforts, and as I afterward learned, much to the injury of his practice. Finding I was inquiring into the institutions for reform, with the kindness which has uniformly been shown us all in England, he gave us orders and letters to the various establishments of that kind in the city, as well as to those designed for the improved comfort of the poor. I was very glad indeed to see something of these efforts. It showed me the pleasant side of this most unequal English life. I saw that there were many among the wealthy and happy here who felt the responsibility of their strange elevation, and that many everywhere were reaching down kind hands to that vast body of poor below them.

One of our most interesting visits was to the Reform School in Westminster, on Sunday. We started for the Ragged School, but not finding it open we went to this other. I know no better commentary on the need of such schools, than the streets around these in Westminster. As we entered them, the air came close and heavy with foul smells from every alley and cellar along the way. The courts swarmed with children, filthy and ragged, with pale faces, who cursed us as we passed. In front of every door, stretched on the walk, was a group of brutal-looking men, with worn or bloated faces, and around them slatternly women in torn dresses, gambling or quarreling over their liquor. The curse and the blow sounded often as we passed along. The contrast between all this and the streets a short distance from it, was terrible! This the chance society is giving these children for preparing for an eternity! And these all our brethren, with the same tender, pure, affectionate natures once, and *loved by Christ* now!

The Reform School was a little apart from this quarter, on higher ground, so that the air about it was much purer. The whole appearance of the building was just what I had hoped—very plain and homely, not looking at all like a new "model institution" for lodging lazy vagrants. The plan of the institution is curious, and the superintendent assures me—so far as I know correctly—that it is the only one of its kind in the world. The design is to take in *young men* who have been to prison, or have committed some crime which shuts them out from an honest livelihood, and by training them to industrious habits, and by kindly instruction for a length of time, to prepare them for a better life. Then, if they seem sincerely desirous of reforming, a chance is given them to start again by sending them to a foreign country. There is no "rose-pink philanthropy" about it. The house is a plain, rough building. They sleep on hard beds, on the floor. The applicant for admission must go through a probation of bread and water for two weeks, must be shut off from the relaxation the others enjoy, and live almost in solitude in a room by himself. All the while, too, there being perfect liberty for him to leave it all when he chooses. There is no grand committee about the institution, no peculiar dress, nothing to give the young men an idea they are members of some model establishment, and in a very snug berth. It is a plain, hard-working, earnest affair, the whole of it. And the man who stays at the "Ragged Dormitory," as it is called, long, must do it, *meaning* something.

You will see the plan differs from that of other institutions for vagrants, in that none but young are admitted (the ages being from 16 to 20), and in the fact that a definite *means* of reform is placed before them. We in America have little idea of the difficulty there is in England of a young man's going right again who has once gone wrong. The range of country through which a released convict can get labor is so small that he cannot escape from his reputation. And there is a kind of stern principle among the English, which leads them to frown forever after on the man who has once broken *law*. Let a young man once lose his place in the commercial ranks of London by dishonesty, and his future is almost hopeless. This institution attempts in a degree to meet that difficulty. I found on its records an account of a young clerk who applied for admittance with such good clothes that they refused him. He went off and sold his clothes, and took joyfully the hard fare, and steady labor, and severe rules of the "Dormitory," for the sake of the chance of "starting again." But the great peculiarity of the institution is in the *tangible means* held forth for reforming. The vagrant is not merely fed for a year, and taught to read, and sent to Sunday-schools, and after that set out again in his old haunts. No; here a fair chance is given him to begin again in a new land. His passage is paid to either America or Australia, and a small sum given him to get started, provided he goes through a certain length of time satisfactorily.

At the hour in which we visited the Dormitory there was a religious meeting of the young men with one of their teachers, and the superintendent took us up to it. Every part of the house which we passed through was plain and rough, yet very neat. We found the young men assembled in one of the front rooms, about thirty in number. It was a strange assembly. You might have thought yourself in a company of children, for a childhood spent in foul cellars and early vice had stinted their growth when young. But the faces which met your look were hideously *old*. There was the cold, glassy stare, which a man only acquires after some of the worst experience of life; the mouth distorted by indulgence, and cheeks wrinkled or hollowed by suffering and passion. Still, whatever they were, no one could doubt that they were men in earnest. They sang, and the effect was most solemn, as the deep voices chaunted, "Father, we have sinned against heaven and in thy sight, and are no more worthy to be called thy sons." Perhaps there was no more reason to believe them sincere than other men in exercises often repeated. Yet there could be no mistake about the deep purpose expressed on every face. Whether they thought of their sins or not, there was not a face there which wore an expression of trifling. I never saw anything, not even in prisons, nor in hospitals, where the victim of vice lays himself down to die, which gave me such an impression of the *reality* of crime. Reform, as you saw it there, was evidently an awful thing. Here were these men, used to the most exciting life, bowing themselves down to calm, steady duties; and day after day, for years, with prayer and patient, almost unknown effort, giving themselves up to this work of reform. There was no show about it, no conspicuous reward; it was all deep, earnest work. I felt for a moment, more than I ever have before, that I saw the dark, solemn side of human life. The teacher who led the meeting, and whom we had noticed as a very intelligent and apparently religious young man, a few years ago had been the leader of a gang of thieves, and a formidable burglar. He is preparing now for a responsible station in England.

It may be worth while to notice one or two of the cases mentioned in the records, as fair specimens of those who come to the institution:

"B. C., aged 15 years. Father and mother parted, both living in adultery. The lad turned out on the streets to get his living the best way he could, which he did for upwards of three years by begging and stealing. Not being a clever thief he was almost reduced to a skeleton. He had been known to live for weeks on rotten apples, which he would pick up in the markets. He had been imprisoned nine times, which he said was the happiest time of his life, as he had not known the comforts of a bed for several years except in prison—used to sleep in empty carts and under the Adelphi dark arches. When brought to the Dormitory, his rags of clothing were one complete mass of vermin; was an inmate of the institution seven months—is now in Australia."

"J. S. B., aged 24 years, held a situation for several years in a respectable firm in the city. In an unguarded moment he robbed his employers, and afterwards gave himself up into the hands of justice, pleaded guilty at the Sessions, and was sentenced to nine months' imprisonment and hard labor in the city compter. When discharged from prison he used every effort to obtain honest employment till he pledged the whole of his clothing, and also was compelled to sell the duplicates for an existence. . . . He is now a free citizen of the United States."

One other perhaps will suffice. "W. D., aged 16 years, has a mother and step-father living in Westminster. His step-father turned him out of doors and threatened to shoot him if he came near his house again. He took to begging and stealing, and led that wretched life for three years. During that time he had been imprisoned six times. Being so tired of the miserable life he was leading, he said it was his firm intention, had he not been admitted into the Dormitory, to have committed a burglary the following week, and have given himself up to justice, so that he might have been transported, preferring it to the miserable life he was leading. He had slept in a privy for several months, therefore his state can be more easily imagined than described. This lad is now in Australia."

In respect to the employments of the Institution, the object is not so much to teach the young men trades, as to keep them steadily at work. The day is varied considerably with school lessons, and work at their trade, and exercise, together with the regular care of the house. As there is a great opposition among the laboring classes of England to any work being done by prisoners, or those so situated that they are able to do it more cheaply than the regular workmen, nothing is made here for sale without. They merely supply themselves. Their life is a life of constant, varied employment, under a kind, rigorous governor, with a quiet, deep religious influence around them, and a hope of reaching another land where they can "try life" over again, and do something yet in the world. What more favorable influences could there be, around such men as they, for reform?

I could not but compare it with a model prison, after the plan of the celebrated Pentonville, I had seen lately in the west of England. There the whole impression one received was not of punishment, or of the awfulness of crime, nor even of true reform. The great idea was of misfortune, made easy. You saw men condemned to work it is true, but it was work, arranged by careful scientific experiment, to be just easy and just hard enough for the very best condition of the body. The movements of the limbs were timed even to the number in a minute, and the weight of the sufferer was carefully investigated at the end of each day's labor. It was work, too, merely mechanical—useful to no others, and giving the convict no idea that he was learning something which might help him when out in the world. Everything which a common man would desire for his comfort, was arranged with a nicety and completeness which only thorough science and wealth can show. The floors of their airy bed-chambers were of asphalte, that no dampness might ascend. Every gallery and room were most scrupulously clean, and ventilated by the best contrivances of art. There were pleasant courts for exercise, and well-arranged baths, which every man must use. Their food was plentiful and of the best quality, far better, all allowed, than the paupers' next door.

They all must have been conscious they were members of a grand model institution, where the victims of law were to be comfortably cared for. There could have been very little of the solemnity, the *pain* of guilt about the impressions they received.

Here it was so different. These men, young as they were, had tasted of the full bitterness of crime. They were conscious they had done that in return for which *comfort* was not to be thought of; they were conscious they had debased themselves, and now, in quiet and solemnity, they were giving themselves to the steady, hard labor of reform.

Of course a great many apply to the institution who only wish a lodging for a few days; but these, the Superintendent tells me, seldom get through many days of the uncomfortable probation, and even if they do, there is something so opposed to all their habits in the calm, serious life of the Dormitory, that they will not remain long without a good motive. I was very much pleased with the Superintendent. There was no unnatural softness, no false philanthropy about him, as one sometimes sees in these reformers. He was manly, vigorous almost to sternness, yet you could see there was a warm heart beating for humanity in him.

I see Lord Ashley's name is connected with the institution, somewhat, now. *This* man, however, has been the spirit of it all. He commenced, unknown and unaided, by taking into his house a ragged and filthy thief, educating him, and giving him an opportunity to emigrate. His next step was to take in six others, though he had no bed for them but a truss of straw and two rugs, which an old woman had given him; and for food, only a "little bread and dripping" each day. Steadily and patiently he worked on in this way, and has at last succeeded in establishing his school as it is now. It has been an humble work, very laborious, and with no money reward. But a man with a soul like his, is more than paid by seeing these boys dragged from the gutter and the prison—abandoned by society as worthless vagabonds—begin again, honest, and often changed in heart, in a new land. It is a noble effort (and I thank God I have seen it,) for that vast multitude in Christian lands, whose whole life seems to be in nothing but the darkness, and squalor, and misery of vice. Oh! it is very easy for us, whose happy childhood opened under kindly influences, and who are supported and encouraged by warm friends, and for whom the world is all open, to talk of "resisting temptation;" but take those whose first experience of home

the original planet must have been considerable. What its size was, would seem to be a problem beyond the grasp of reason. But human genius has been permitted to triumph over greater difficulties. The planet Neptune was discovered before a ray of its light had entered the human eye; and by a law of the solar system just discovered, we can determine the original magnitude of the broken planet long after it has been shivered into fragments, and we might have determined it even after a single fragment had proved its existence. This law we owe to Mr. Daniel Kirkwood, of Pottsville, an humble American, who, like the illustrious Kepler, struggled to find something new among the arithmetical relations of the planetary elements. Between every two adjacent planets there is a point where their attractions are equal. If we call the distance of this point from the sun the radius of a planet's sphere of attraction, then Mr. Kirkwood's law is, that in every planet the square of the length of its year, reckoned in days, varies as the cube of the radius of its sphere of attraction. This law has been verified by more than one American astronomer, and there can be no doubt, as one of them expresses it, that it is at least a physical fact in the mechanism of our system. This law requires the existence of a planet between Mars and Jupiter; and it follows from the law, that the broken planet must have been a little larger than Mars, or about 5000 miles in diameter, and that the length of its day must have been about 5⅞ hours. The American astronomers regard this law as amounting to a demonstration of the nebular hypothesis of Laplace; but we venture to say that this opinion will not be adopted by the astronomers of England. Among the more recent discoveries within the bounds of our own system, I cannot omit to mention those of our distinguished countryman, Mr. Lassels, of Liverpool. By means of a fine 20 feet reflector, constructed by himself, he detected the satellite of Neptune, and more recently an eighth satellite circulating round Saturn—a discovery which was made on the very same day, by Mr. Bond, director of the Observatory of Cambridge, in the United States."

The Independent.

NEW YORK, THURSDAY, SEPT. 5.

The subscriber expects to be absent from the United States for several months. He is to embark for Great Britain in the steamer City of Glasgow on Saturday, the 7th *inst.* He asks to be kindly and devoutly remembered by those to whom he has been accustomed to speak in these columns. During his absence, his two associates will be exclusively responsible for the course and character of *The Independent;* and ample arrangements will be made which will fully supply his temporary lack of service.

In making this announcement, the subscriber would not be understood as implying that his connection with the readers of this journal is to be completely interrupted. But during his absence, his communications, not being strictly editorial, will be in some way designated as his. If his life and health are spared, and if he is permitted to realize the expectations with which he embarks upon his voyage across the Atlantic, the readers of *The Independent* will probably hear from him while he pursues his observations on matters of philanthropic and religious interest, not only in Great Britain but in some of the countries around the Mediterranean. LEONARD BACON.

New Haven, Sept. 3, 1850.

EDITORIAL CORRESPONDENCE.*

PARIS HILL, Aug. 9, 1850.

From an elevation of eight hundred feet above Utica, with a fresh, bracing north-west wind succeeding a north-easterly storm, and making a fire comfortable at morning and evening, one may look down with compassion upon the Assistant-Editor of *The Independent* cooped up for the dog-days within brick walls, which are exposed every day to a heat like that which reduced the walls of Nineveh to clinker. However, work seems to go forward as usual at the office, and the paper comes out as punctually as if every man was at his post; indeed it is even whispered—though I would not be implicated for such a lack of discrimination by repeating the remark—that the paper reads better than when all the editors are at home. *Apropos* of punctuality, how everything in these days is systematized and made to move like clock-work! It occurred to me at Albany the other day, that I should need some copies of *The Independent* here; so I sent an order to New York by telegraph at 10 A.M., and the next day at 1 P.M. received the package at *Utica* by express.

The way hither from Utica is by plank road in a south-westerly direction, all the way up hill, at an average grade of a hundred feet to the mile. As you ascend, a succession of beautiful views opens upon you; for a while Utica is seen embosomed in a basin of hills, its one tall spire towering in the center, and the noble area of marble that gives a safe and kind retreat to minds diseased, flanking its western extreme. As you lose sight of Utica, the neat villages that have sprung up around the water-falls in which this region abounds, come successively into view, while the amphitheater of hills rises and expands till verdant summits and golden fields of grain blend with the distant horizon. The peculiar beauty of these hills is their full, smooth contour, and the appearance of cultivation to their very tops.

The plank road affords a very easy, rapid and agreeable conveyance, over roads which were formerly almost impracticable at certain seasons. The road is built somewhat after the manner of a railroad; it is first graded, though without regard to a level, bed-timbers are then put down lengthwise, and upon these plank of three inches thickness and an average length of six feet are laid crosswise and compactly as on a bridge; the earth is then graded up to the edges on each side, and this with the weight of the planks keeps them in place. By constant use the surface of the plank becomes covered with a thin coating of soil, which increases the firmness and smoothness of the road;—the grade on either hand gives room for turning out when two vehicles meet. A horse can travel on such a road with great speed and with a much heavier draught than on a common road;—there is no jolting from stones or ruts, and almost no dust. The road is in fact a solid bridge, over which traveling at a gait faster than a walk is *not* by law prohibited. The estimate is that the planks will require to be renewed about once in five years, but the roads thus far built promise to pay both the principal invested and a good interest within that time. The rate of toll is but little higher than on the old turnpikes, averaging less than a cent a mile for a one-horse vehicle; this not pleasure travelers only, but farmers with their heavily laden teams, pay cheerfully for such an accommodation. For comfort in traveling the plank road is much to be preferred to the railroad, and the speed attainable must satisfy any one who wishes to enjoy the country through which he travels.

Paris Hill was once the center of the township in which it is located, but Clinton has quite taken the lead of it in population and influence. The village consists of only a few houses and stores, pleasantly arranged on the summit on either side of the main road, but a thrifty farming community cover on all sides the slopes of the hill. The soil is of excellent quality for either grass or grain, and perhaps there is no part of the State where the potato is brought to such perfection or yields so well. There are two churches in the village, one Episcopal and the other Congregational; both houses of worship are kept in excellent repair, and the whole aspect of the place is New England, except that what in a New England village would be a public green, neatly fenced in and adorned with shade trees, is here a naked common to be broused upon by cattle and trampled down with mire. There is, however, a general air of neatness and order through the village, and much the same intelligence, hospitality, and piety that are found in a well-ordered New England community.

The history of the Congregational church in Paris Hill is an instructive comment upon the working of the Plan of Union in the State. The church was formed on Congregational principles in 1791, by Rev. Dr. Edwards, of New Haven, and consisted of five members. Its first pastor was Rev. Eliphalet Steele, who was settled in 1795, and remained in the pastoral office till 1816. During his ministry there were three revivals, which resulted in considerable accessions to the church; one in the years 1800–1 when 30 converts were added, another in 1809–10 when 90 were added, and a third in 1816 when 54 united with the church on profession; the whole number of members in the church at the close of Mr. Steele's ministry was 190.

Mr. Steele was succeeded by Rev. John Waters. Soon after his settlement, the church records show the following vote: "July 29, 1817: At a stated meeting of the church duly warned, opened with prayer: Voted: That they would adopt the Presbyterian form of government. Closed with prayer." No intimation is given of the reasons for this change; but that it was not satisfactory to all is apparent from a subsequent vote dated in September of the same year, that "If any brother or sister of the church were dissatisfied with the Presbyterian form of government and would signify it to the pastor within one month, such should be subject to discipline only in the Congregational form." The church was transferred from the Association to the Presbytery of Oneida. Three members of the church at the time availed themselves of this provision; another, who had been chosen an elder, declared his conscientious objections to the Presbyterian form of government, and labored to bring the church back to its original platform. The bold and earnest character of this brother may be inferred from the following *Confession* of his which stands upon the church records, and which, as he has long since departed, there can be no impropriety in transcribing here:

"Whereas I did at a public religious meeting declare that Christmas was an institution of the devil, and whereas upon due consideration I am convinced that the expression was hasty, ill-timed and calculated to wound the feelings of my Christian brethren, I therefore confess that I have done wrong in making the declaration, and am sorry that I have offended my brethren. *At the same time I would have it distinctly understood that I do not believe Christmas to be an ordinance of the Lord, but a mere human institution.*" Quite as much "grit" as "grace" in that confession.

How little the two parties in the church harmonized may be inferred from the following vote passed in 1821. "When any church business is to be transacted, a church meeting shall be notified, and every member of the church shall be allowed the privilege of attending and acting in the same manner as if it were a Congregational church. Provided, however, that in case a majority of the Session and a majority of the members present should not agree in opinion no decision shall be made, till the question has been referred to Presbytery for their advice." It was also voted that any member of the church was eligible to be appointed as a delegate to Presbytery or any other ecclesiastical body to which a delegate was to be sent.

Not long after the records make mention of a petition from the Presbyterian party, now evidently losing ground, to be formed into a new Presbyterian church; this petition the Presbytery did not grant, but advising that the church should remain Presbyterian, recommended also "that those members of the church who are unwilling to be governed by a session have the privilege of exercising discipline over each other in the Congregational mode," and accordingly an association of the Congregational members was formed for that end—a church organization for the purpose of discipline. But this complicated arrangement only made more friction; a church within a church could not move on smoothly, and at last after so many shifts for harmony the church reverted to its original basis and is now "distinctively" Congregational as it was at the first. It seems impossible to harmonize two ecclesiastical systems in one body where the friends of each have any regard for the principles of church polity. It is evident that the attempt to make over this church to Presbyterianism, by whomsoever originated and with whatever intent, was ill-advised and productive of discord instead of union. The church is now united and prosperous, and has a store of wisdom laid up for future use. The example is worthy of consideration by others in a like predicament.

TRENTON FALLS.

Returning to Utica from Paris Hill, a ride of fourteen miles in the opposite direction, and up hill too, brings you to Trenton Falls, which no one who has a day to spare in this region should fail to visit. A plank road has been built in this direction also, which passes within four or five miles of the Falls,—a delightful contrast to the stone-heaps over which I was jolted hither four years ago. Since that time also the hotel at the Falls has been much enlarged and improved so that the place is at once more accessible and more attractive, and it seems this season to be a favorite resort. From the hotel you descend by a long flight of steps to the margin of the stream, which here is narrow, sluggish and black, denoting its great depth, though the evenly worn ledges of perpendicular rock on either side witness that it has fallen from its original bed by more than a hundred feet. Wending your way along the margin of the stream over the smooth rocky pavement of this ravine, you presently strike a narrow projecting ledge with a gentle ascent, over which lies your precarious foot-path, at some points only a few inches wide; but here, if you are timid, you can brace yourself by the well-riveted chain which accidents have suggested as a security for visitors. Now the dull black stream is exchanged for a foaming torrent which dives down among the rocks into unseen caverns with a velocity that makes one shudder as he overhangs it. The waters here compressed into a channel a few feet in width, and that broken by rocks, rush on as if in desperate pursuit of an outlet, then regurgitate and lash themselves into a foam while the eager flood from above urges them forward. Passing on, the ledge soon terminates in a platform of rock and you see before you the first regular fall; the stream widens and a broad bulwark of rock more than thirty feet high is thrown entirely across it, over which, or at least over one extremity of it, the water pours in a considerable volume and with loud detonations; clambering up and around this elevation (for we are going up the stream) by steps worn in the rock and wet with spray, you pursue your course by creeping under an overhanging cliff, and then along the slippery brink of the fall, till you reach again a wider pathway, still upon the margin of the stream, by following which for several rods, till you are out of sight and hearing of the first fall, you come to the second or High falls, where the water pours over two massive ledges in succession, making a total descent of upward of a hundred feet. This is the wildest and most impressive feature of the place. The roar strikes you more audibly than at Niagara, yet you feel that you can better comprehend the scene; you can take in the whole fall at one view; it has in it enough of power and of grandeur to inspire terror, and does not dissipate the feeling by its own vastness; you are brought, too, into a closer communion with it—are shut up to the contemplation of the fall; the ravine up which you have toiled seems to have closed in behind you; on one side a wall of rock, furrowed by ancient floods and capped with evergreens, lifts its head into the clear ether, and on the other a gently sloping summit clothed with verdure is bathing in the noon-tide sun; before and above is the rushing, plunging torrent, that threatens to swallow you up as it leaps over the precipice and dashes you with its spray; at your feet is the black sluggish tide that seems to sleep after its paroxysm, and over your head is a single span of clearest blue, into whose depths an angel might dive with unsoiled wing. Here Solitude reigns; no voice is heard but that of Nature in her harmonies of earth, air, sky and flood. It is a place to *feel* the 90th Psalm. You gaze upon the rock-ribbed summits at your side—"*Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*" You look upon the swift and ceaseless current at your feet—"*Thou carriest them away as with a flood.*"

Again climbing over rocks and ascending a flight of artificial steps, you reach the level of this fall and pursue your way up the stream, all the while walking upon rock, now narrower, now wider, and now overflowed by recent rains. Here the stream becomes broader and more shallow, and gives no indications of the marvels which you have just passed; but farther on you come to the third or Mill-dam fall, which runs across the bed of the stream quite evenly at an elevation of twenty feet, and resembles an artificial dam; surmounting this and creeping under ledges, and over trees and boulders and other fragments of a mountain slide, all the while hemmed in between the walls of the ravine, with the water beneath and the sky above, you find as you proceed that the stream once more becomes narrow, and slow, and dark, and deep, till presently you reach the cascades, a succession of foaming torrents which derive their force in part from another fall yet farther up toward the source of the creek; having threaded your way awhile among bushes and slippery rocks, by the roots of trees dislodged and on the verge of swift-leaping currents, prudence gets the better of curiosity, and, fatigued with your tramp of more than a mile, you turn about and retrace your steps. And now the novelty and excitement over, you may leisurely enjoy the wild beauty of the scene, which at every few rods puts on a new aspect, yet always retains the grandeur of solitude. It is a place to think; to think of God; to realize one's nothingness, and the vastness of the Creator's power. There is enough of danger to excite the feeling of dependence:

"Within thy circling power I stand;"

And yet that same presence here felt is ever with us, and that same power ever sustains:

"Awake, asleep, at home, abroad,
I am surrounded still with God."

T.

CORRECTION.—In *The Independent* three or four weeks since, in an article headed 'The Puritan Recorder,' Dr. Hewit was referred to as a voucher for the orthodoxy of the Rev. H. W. Beecher, of Brooklyn, because he was one of the council at his installation. In justice to Dr. Hewit, it ought to be stated, that in the deliberations of the council on the question of sustaining the examination of Mr. Beecher, and of proceeding to his installation, he dissented from the majority of the council, and expressed his dissatisfaction both as to the soundness and learning of the candidate; and he assented at last, solely in deference to the judgment of his brethren. ONE OF THE COUNCIL."

The above "correction," which we cut from the columns of the *Puritan Recorder*, is scarcely a correction in the true sense of any statement of ours; but we are not the less ready to present it to our readers. Whatever Dr. Hewit's private views may have been in regard to the orthodoxy of Mr. Beecher, it was not our province in the article referred to, to disclose or to discuss them; nor did it fall within the range of either our inclination or our sense of propriety to go behind the public doings of the members of the Council which installed Mr. B., and to open to the public their private sayings in its private session. These facts are patent, and undeniable: that Dr. H. acted as Moderator of the Council, conducted in person the prolonged examination of Mr. Beecher, presided at the public services of the installation in the evening, offered the solemn prayer of Installation, and affixed his name without dissent or expressed scruple to the document which declared the Council to have been "satisfied" with the results of the examination. He is by no means a man noted among the churches for defect of courage or of firmness, when convinced of the right. It cannot be that he did all this, while believing Mr. Beecher to be heterodox, through simple 'deference to the judgment of his brethren.' He must have been persuaded of the essential soundness in faith of the man whom he assisted to install, or he would have cut off his right hand rather than have done it—unless he has changed greatly, as we know he has not, from the Dr. Hewit of other days. But if Mr. Beecher was and is substantially orthodox—if, whatever his peculiarities of language and of manner, he so far holds the truth of the Gospel, and is so far fitted to use it effectively for Christ and God, that a large and most respectable council, with Dr. H. at its head, was willing to install him over an important Congregational church—then he was and is altogether too orthodox to be properly subjected to a coarse and anonymous assault in the columns of a professedly Christian journal, of his own denomination; and the churches and ministers of this vicinity, whom it may suit the interest or gratify the spirit of such a paper to attack through him, are effectually shielded from the assault by the action of the Council.

It was precisely this which we meant before; and this we beg leave most respectfully to repeat.

KNOW HIM BETTER.

You will often *like* him better, if you know him better. He has seemed to you perhaps a rather weak and superficial man, as you judged him through his writings merely; you may even have thought him vain and irritable, supercilious and self-confident, and may have had an almost personal dislike to him for his supposed peculiarities. But when you come to know him as a man, you find that admirable and redeeming qualities are conjoined with those which have been so unpleasant to you. There is genuine kindness, hospitality, frankness, in the character that seemed weak. There is a breadth and clearness of view not always displayed in his writings, but very perceptible in the man. What have seemed interior and radical defects, of intellect or of character, are found to be owing in great measure to transient and special causes, and, upon the whole, the total character of the man is vastly better understood and appreciated by you as you know him more intimately.

Be sure then that you personally *know* him, before your opinion concerning him is suffered to become definite and final.

REV. LEON PILATTE.

The readers of *The Independent* will be gratified to learn that Mr. Pilatte, who has labored so efficiently as an evangelist in Paris and in several of the departments of France, and whose communications have from time to time enriched the columns of this journal, has recently arrived in this country, where he intends to spend a few months in the study of our people and institutions. He will also, as soon as he can command the English tongue, make a report to our churches of his field of labor. He expects to be present at the meeting of the Board at Oswego, and we hope he will there be favored with an introduction to the assembled ministers of the land.

LETTER FROM OSWEGO.

OSWEGO, Sept. 2d, 1850.

Comparatively little is known of this city at the east, as it is on Lake Ontario, aside from the great railroad traveled route between Albany and Buffalo. The American Board meets here next week, and a few words in advance perhaps may not be uninteresting to your readers, who may be curious about its character and position.

Oswego has a population of 12,000. It is a city of comparative recent growth, with numerous vacant lots, and it will appear to eastern people as an unfinished, rough-looking place. The situation of it on the high ground of the magnificent lake, with the Oswego river running directly through the center of the city, will impress most of those who visit it very agreeably. Lake Ontario is at all times an object of grandeur and beauty, especially in a storm. The city is laid out with ample squares and wide streets, and the ground slopes beautifully on both sides to the river, while the lake shore rises in rather lofty bluffs. The harbor is formed by the expansion of the mouth of the river, shut in by two long piers. On one side, where it intersects the lake, is situated fort Ontario. The bluff on the opposite side is partially covered with dwellings, some of them costly and beautiful.

The business of the city consists mainly in its extensive mills for manufacturing flour, and its large commerce with the upper lakes. There are eighteen mills with about eighty-nine run of stone, directly on the Oswego river, and most of them in the city. When in full operation, they can grind and prepare for market from wheat, nearly 10,000 barrels of flour daily. The water power is admirable, and there are few positions superior to it. Then there is a large fleet of superb steamers, propellers and schooners, mostly owned here. These vessels run to Canada and other ports on lake Ontario, but most of the sailing craft pass through the Welland Canal, conveying merchandise to all the western ports as high up as Green Bay and Lake Superior, and in return bring back wheat and flour and other produce for the eastern markets. The wealth of the city is more invested in floating craft, than in fine houses or public buildings. The better class of society is cultivated and refined, and characterized by warm hospitality.

In regard to churches, it is well supplied. There is a very large Irish and Canadian French population, filling two Romish churches. The Presbyterians, Baptists, Episcopalians and Methodists have each two churches, one on each side of the river, and in but few places out of New England is the Sabbath better observed. A serious fire not long since destroyed two large mills and a number of other extensive buildings on the east end of the bridge crossing the Oswego river. This calamity causes that section of the city, just now, to look desolate, but it will soon be re-built.

The most ample arrangements have been made to entertain the American Board. All denominations have opened their houses, and the reception will be cordial and earnest. All will be hospitably entertained. A.

ANNIVERSARY OF THE BANGOR THEOLOGICAL SEMINARY.

BANGOR, August 30, 1850.

MESSRS. EDITORS:—The week has been a delightful one for our anniversaries. A heavy rain which fell Sabbath morning, laid the dust, and has given a fresh verdure to the fields. Every body has been remarking how sweet and balmy the air is, in contrast with the close sultry weather of a year ago, when the cholera was just settling down upon us. The services have been well attended throughout, and have richly repaid even those who took the most pains to be present. Among those from abroad we were glad to see one of your number.

An annual Committee is appointed by the State Conference, consisting of one, either minister or layman, from each of the County Conferences, to visit the Seminary at the time of the Anniversary, and make a report of its condition. In this way a closer sympathy is maintained between it and our churches; the one feels a fostering care; the other a healthy accountability. A member of this committee remarked that he had never witnessed a more satisfactory examination before a council, of those best fitted for the ministry, than was that of the classes taken as a whole. The examination in Hebrew, (the only one at which I was present, with the exception of a few minutes,) showed an admirable acquaintance with the ever shifting variations of the language; and that such a foundation had been laid for the knowledge of it, as will render those who have been favored with this instruction inexcusable if they do not attain familiarity with one of the best means of understanding the Old Testament.

THE GRADUATING CLASS

consisted of ten, the names and parts of whom were as follows:

"The Minister Disciplined by Adversity, Hiram Houston, Acworth, N.H.; Expository Preaching, Jonathan Haskell, New Gloucester; Extension of the Redeemer's Kingdom, John G. Wilson, Nelson, N. H.; Narrow Views of Truth, Edwin Leonard, Bangor; Element of Power in the Cross, Edward P. Kimball, Bath, N. H.; Intellectual Decisions affected by Sin, Donatus Merrill, Acton; The Conservative Church the Aggressive Church, Charles A. G. Brigham, Worcester, Mass.; The External in Religion, John J. Skeele, Saco; The Preacher's three Books, Charles Temple, Valetta, Malta; The Preacher a Logician, Edwin B. Webb, Newcastle."

It is a noticeable characteristic of the Seminary, and a commendable one, that the students retain to so great a degree their individuality. While all the speaking was good, and some of it of a high degree of excellence, it also had great variety. Considerable diversity was also discoverable in the theological opinions of the class; and still greater in their manner of expressing them. It was evident that the young men had been investigating truth for themselves; and though the course of study pursued in the theological department may not appear to give so great immediate results as are obtained in some other seminaries, I think time will show that it is admirably adapted, not only to make good preachers of the gospel, but also to lay the foundation for theological knowledge.

THE MEETING OF THE ALUMNI

was to them the great event of the week. Of the twenty-eight classes which have left, twenty-two were represented, by fifty-five members. The sermon preached before them by Rev. W. W. Thayer, of the class of 1837, now of Lyndon, Vt., was timely, appropriate and impressive. It was of rare excellence, said one who has heard the great in other lands, as well as in this. It was full of religious apothegms, said another, no less qualified to judge. What equally shows its character, It has awed my mind into the deepest solemnity, said a Christian in common life.

The private meeting of the Alumni was one of tender and affectionate interest. No part of its design was to have displays of eloquence; brethren came together who had been separated for years, and mingled their thoughts, feelings and recollections. All could speak of trials, and of their support under them; and not a few, of what great things God had wrought through their instrumentality. You may find space for a single incident.

Passing on horseback with an acquaintance one day in my early ministry, said the narrator, we called at a house, where a woman was sick. I conversed and prayed with her; and we went our way. A short time after, I was sent for to minister in this neighborhood, which was 15 miles from where I was settled; for the Lord was there regenerating and saving sinners. It seems that a single remark, dropped in the above named prayer, touched that sick woman's heart, and she soon submitted to Christ. Her interesting state so wrought on her husband, that he soon came out on the Lord's side. Immediately he went out among his neighbors, and told them what great things the Lord had done for him and his wife. This took effect on their hearts; and when I visited them, about 20 were hoping that they had passed from death unto life. Nor did the work stop here, but spread into the surrounding community; so that in the end from 40 to 50 joined themselves to the company of believers. 'Behold what a great matter a little fire kindleth.'

After a bountiful repast furnished by the ladies of the city, and which was also partaken of by numerous invited guests, a chapter of reminiscences of the Seminary, of great interest, was given us by a member of the first class; which was followed by addresses from the President of the Associated Alumni, and the Secretary of the Maine Missionary Society, in respect to the imperative necessity that the Seminary should be sustained. So much profit and happiness were derived from this meeting that another was resolved on for the next year.

The Address before the Society of Religious Inquiry was by Rev. Mr. Storrs of Brooklyn. And what shall I say of it? * * PENOBSCOT.

[Mr. S. begs pardon of his friend and brother on the bank of the Penobscot, for the liberty he takes in so curtailing this letter as to leave the last inquiry unanswered, except for the *corps* Editorial. His coadjutors in *The Independent* had their own way last week, and took advantage of his five hundred miles' ramble to give the too partial kindness of another correspondent a freer utterance than it would otherwise have found. But he must insist on reserving this week, for his private meditation, both the criticism and the compliment so felicitously given. If the occasion on which he met so many of the Ministers and Christians of Maine was in any degree as delightful and refreshing to them as it was to himself, he cannot be too happy to have undertaken the service. He must add the expression of his hearty and entire agreement with all that has been said of the interest attaching to the other exercises.]

GENERAL ASSOCIATION OF NEW HAMPSHIRE.

The General Association of New Hampshire met on Tuesday 27th inst. at Great Falls. This town, in the south-east of the State, has more than the usual share of rural attractions. A circumference of hills bounds the prospect from the eminences in the village. The summits of this curved boundary vary in hue according to their distances. In one direction, the silvery range of the White Mountains, visible only in the clearest atmosphere, glitters in the distance. As a manufacturing village, Great Falls has made highly commendable progress. Intelligence, taste, and refinement as well as vigorous enterprise have stamped their impress upon the character of the inhabitants. A well furnished library is appreciated and freely used by the operatives in the mills for whom it is provided. A fine edifice employed as a high school, erected at an expense of about eleven thousand dollars, and amply furnished with all the best improvements for promoting the health, the taste, and the instruction of pupils, surmounts the village, commanding a prospect well fitted to stir the sensibilities of the most phlegmatic scholar. The neat and pleasing arrangement of the grounds along the extended line of lofty mills, with the liberal provision of shade trees, relieving so beautifully the busy and town-like aspect of the scene, do not fail to impress the mind of the beholder.

The Association was opened by a sermon from the President of Dartmouth College, Dr. Lord. The discourse evinced a wakeful observance of evils that have recently portended injury to the interests of religion, and it sketched those evils with great vigor. If we were to take any exceptions at this able performance, we should regret that while it delineated threatening evils it failed to turn to us the brighter side of the picture. The peculiar views of the preacher upon the interpretation of prophecy may have required him to present sombre and dark, rather than hopeful sketches of coming events.

On the evening of the same day Dr. Dwight of Portland, in entire ignorance of what had been advanced in the opening discourse, before his arrival, preached from the latter part of the second Psalm, and presented what, in our estimation at least, was a happier view of the prospects of Christ's kingdom on earth. The discourse was an earnest and forcible exhibition of the peculiarities and the certain triumph of the Redeemer's kingdom. It seemed to give a decided impulse to the interest which the preceding exercises had called forth.

I shall not weary you with the details of the usual meetings and public services of the Association. Others may give you these. Let me rather jot down a few items out of many that deserve notice.

In his narrative of the state of religion in his parish, a pastor mentioned the fact that a large number of the young were seeking earnestly their salvation. This movement among a particular class of the congregation disturbed greatly a man who exerted an injurious influence as a vender of alcoholic drinks, and in other ways. "I wish," was his petulant exclamation, "Mr. R—— would let the young alone. If he would come and convert me, and such persons as I am, I would give him credit for it." It was not long before the minister was summoned to visit this man, and found him deeply concerned for the welfare of his soul. He too joined the ranks of converts. Afterwards he referred to the above wish in conversation with the pastor, who inquired what he thought on the subject, and whether he gave his minister now the credit of the conversion. "O no," was the reply; "I give you no credit for it at all. If God had not come and done the work on my soul, it would have been of no use for you to do anything for my conversion."

The pastors' wives are formed into a Maternal Association which holds its annual meeting while the General Association of the State is in session. At this meeting of mothers, a father in the ministry made the following recital. A minister was awaked in the night by an indistinct sound which seemed like a painful effort to speak, proceeding from his wife. Supposing that it was occasioned by sudden sickness, he aroused her from the state of troubled sleep and inquired if she were ill. She replied that she was not, that she had been thinking of the state of their unconverted children, that when awaked, she was trying to say, "Lord I am not worthy, but thou art able."* The minister was deeply impressed by the circumstance, and prepared for the next sabbath two sermons from the words, "I am not worthy that thou shouldst come under my roof," and, "God is able of these stones to raise up children to Abraham."

Those sermons were the means of arousing some of the young to reflection and repentance. A work of grace followed and among the converts were some of the children of this praying mother. Eight of her offspring are now numbered with members of Christian churches. One of them is a minister and one the wife of a minister.

The delegate from the General Assembly of the Presbyterian Church, Mr. Little, stated as the result of an investigation he made among his own people of Granville, Ohio, that the per centage of cases of discipline among members of the church baptized in infancy was *four* per cent., while that of members baptized at adult age was *fourteen* per cent. This is a significant fact, and it sheds new light upon the value of infant baptism with its attendant and related advantages. It is not a novel discovery that children baptized in infancy are more likely among our people to *become* members of the churches; is it not however a new view of the subject that they are more likely to *remain* members of the churches?

The meetings were characterized by devotional fervor and fraternal union. A prosperous state of things was reported, although fewer seasons of marked religious interest than usual seem to have occurred during the past year. N. T.

Aug. 30, 1850.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, September 3, 1850.

THE LAST SCENE.

MESSRS. EDITORS:—Repulsive as are the details of crime and its punishment, there were so many unusual peculiarities in the case of the late Professor Webster, as to awaken in every mind a desire to know in what spirit, and with what emotions he approached his dreadful end. Of the many reports extant of the last events of his life, I have seen none which is better than that of the *Post*. You will find room for at least a paragraph.

"At twenty-five minutes before ten, the sheriff announced to the witnesses that he should then proceed to execute the sentence, the warrant for which he had just read, and thereupon with a firm step he trod upon the spring, the bolt darted back, the trap-doors flew apart, and the doomed one dropped like a shot a distance of nine feet, and after two or three spasmodic contractions, ceased to exhibit any sign of motion. In the course of twenty-five minutes, Dr. H. G. Clark, city physician, and Dr. C. H. Stedman, superintendent of the asylum at South Boston, certified in the usual form to the sheriff that life was extinct. The sheriff now officially announced the fact to the witnesses in a brief and impressive address, and thanked them for their attendance on the melancholy occasion. They then withdrew, the officers descended from the platform, and the body was cut down, placed in a shell, and removed to the cell subject to the order of the friends."

The body was removed in the evening to the residence of Mrs. Webster, at Cambridge, whence, after a brief religious service by Dr. Walker, it was conveyed, unattended, to the family tomb at Mount Auburn, where henceforth is to rest all that was mortal of the chief actor in the most fearful tragedy which this country ever knew.

Dr. Webster is said to have uttered on the scaffold, as his last words, the dying prayer of Christ, and to have expressed a Christian resignation to his fate. He is supposed by many, also, in fully conceding as he did the justice of his sentence, to have virtually confessed, and intended to confess, the *premeditated murder* of Dr. Geo. Parkman.

With this closing event, the smoke that has hung over the scene of this world-known horror is rolling away and leaving us clear eyesight of the consequences of *one sin*. A twelve month ago and Drs. Geo. Parkman and J. W. Webster were men widely known and well respected in this community, and around each was clinging a lovely and beloved family, intertwined by a multitude of social ties with the most cultivated circles of New England. On the 23d of November last, as if a shell had burst upon the hearth of each, one awful deed in one moment destroyed forever their peace. And now the two heads of these families sleep in the grave—one in strange and barbarous dismemberment, and the other with the brand of the most disgraceful of human crimes upon his neck. And those innocent sufferers who cannot forget that the blood of the murdered and the murderer flows in their veins, must gather up themselves from the stunning, crushing blow of this unspeakable sorrow, and go mourning the rest of their days, perpetual monuments illustrative of that scripture—"*one sinner destroyeth much good.*"

MORTON.

FROM OUR FRENCH CORRESPONDENT.

PARIS, August 19, 1850.

To the Editors of the Independent:

What shall I say, dear friends, which is worthy to engage your attention and that of your readers? Nothing could be more monotonous than our life has been for some time past. Our National Assembly has a recess for three months. The President is traveling—surrounded by an escort of *aids-de-camp* and courtiers he traverses the provinces of his *future empire* (to speak after the manner of his flatterers). It is hard to tell what reception he meets with from the people. According to the monarchical journals he is saluted with, "Live the President!" "Live the *Prince* Louis Napoleon!" According to the imperialists the people cry, "Live Napoleon!" "Live the Emperor!" According to the republican journals, on the contrary, cries of "Live the Republic!" are almost the only ones heard. It is probable that all these cries are heard at the same time, and that each one hears that which he wishes to hear. But *apropos* of cries, there was recently a little affair at the *palace* which has made some impression on the Parisian public. Before setting out, the President gave two dinners in the palace *Elysée*, first to the officers and then to the under-officers of the troops garrisoned in Paris. After the champagne, these gentlemen, filled with a noble enthusiasm for their host, cried "Live Napoleon!" "Live the *Desired!*" "To the Tuileries!" You know that the Tuileries are the palace of our former kings—the palace where Bonaparte (the true Napoleon, he) was installed as first Consul, and afterwards as Emperor. This little ovation is of no further consequence than as it shows a design to sound the feelings of the army, and to provide that, at least in the absence of the President, the army should serve no interest but his.

A recent measure of the municipal authority has provoked much opposition. That authority, by the express command of the government, has caused all the boulevards and the long street called faubourg St. Antoine to be *un*-paved, making in all a distance of six miles. This whole line of pavement has been replaced by McAdamized roads. The numerous and showy shops along our boulevards complain of the dust in good weather, and passengers complain of mud when it rains. It is difficult to understand the end which the government proposes in incurring an expense so considerable and so ill-judged as this. The change has cost about 800,000 francs (more than $160,000). It is generally said that it is to prevent barricades, but it is hard to credit this, for there still remain 1,800 streets of Paris with stones enough to overthrow monarchy. At all events it would be better to administer righteously to the real griefs of the people than to employ such means of pacification. I would remark, in passing, that an account recently published shows that the present pavement of Paris has cost not less than 40,000,000 francs, or $8,000,000.

The new law of public instruction, the law which Thiers the Voltarian, and Montalembert the Jesuit, prepared together, and which they caused the National Assembly to pass, has recently found in its application an opponent altogether unexpected. M. Guizot, invited to become one of the Higher Council of Public Instruction, organized by said law, has refused in a long letter which has appeared in the journals. It would be difficult to make a more just criticism upon this bad law, which, he says, will serve neither the general end of education, nor the special end of pacification (between church and state) which it proposes. These two main assertions are carried out in the letter of M. Guizot with a moderation of language which renders the censure more severe. The fundamental idea of the law, the regulation in common of public instruction, by the state and the church, is shown to be an irrealizable experiment.

"The free concurrence of the state and the church in public education, and the freedom of choice by families between their respective establishments is the idea to which the facts in the case naturally lead. Particular and temporary circumstances may modify or retard the application of this idea—it is no less the simple and true idea—the *right* of the matter, and wherever its application is possible it ought to be applied. I am convinced that the time for its applicationhas come or soon will come in our country."

Does it not seem to you that such reasoning ought to lead directly to the separation of church and state? M. Guizot is not yet of that opinion. "No one," he says in this same letter, "is more opposed than I to the separation of church and state; no one is more convinced of the convenience and the beauty of a public alliance between these two powers, for the dignity and security of both societies.

Yours truly, LOUIS B.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, Aug. 16, 1850.

THE CONTINENT OF EUROPE.

"For what were they united? To save the people and the country. The landlord of Kilrush should know that henceforth the law of nature and justice should be the law by which the people were to act. He admitted that the greatest disgrace to their country was the insensibility to the crime of murder. Why was this? Because a greater crime had been committed against the people; and for his part he would say that the manner in which the people was treated was worse than their deeds, which sprung from minds infuriated and maddened by their calamities. Lord John Russell had announced in Parliament in reference to the wretched abortion of a Landlord and Tenant bill introduced by Sir William Somerville, that the government must pause ere they proceeded further with it; but they (the meeting) would make tenant right a national demand, and when it should be put in that cogent form the difficulties would vanish; for what cabinet would not bend before the will of a united people."

Almost for the first time Irish energies are now directed in a right channel: a great and fundamental social question, and not mere party and political agitation, promises to engross the attention of the occupiers of the soil, whether Protestant or Catholic, and if united they will compel respect for their opinions and wishes.

The intelligence respecting the potato crop, from large districts, is of a painful character. Famine is again foreshadowed. AGRICOLA.

The intelligence from the continent of Europe is copious and interesting. The state of war continues between Denmark and the Duchies, and there is growing excitement engendering in consequence. Rendsburgh has not been bombarded from without by the Danes, but has suffered almost as much as if it had, owing to a terrible explosion in the laboratory of the artillery. The whole town was shaken and injured, and it is feared nearly a hundred persons have been killed. At the same time came serious affairs with the Danes, and an impending general action. It has been suggested that a Dane, under the influence of a spurious heroism, fired the laboratory!

The king of Naples, after having grossly violated the Constitution and steeped himself in perjury, now seeks to be absolved, by the Pope, from his oath! Two Protestant schools have been suppressed, and the Jesuits rage exceedingly. Numerous arrests continue to be made.

At Turin there have been further conflicts between the State and the clergy. On M. de Santa Rosa, one of the ministers, being fatally ill, the priests refused him the last offices, on account of his having maintained the supremacy of the law, disputed by the clergy. The minister died. The people were much excited. Great honors were paid to the remains. The turbulent Archbishop Franzoni, who had stimulated the priests to the outrage upon Rosa, is now doing martyrdom in the castle of Penestrella.

Prussia is being daily insulted by Russia, through Austria, and it would seem as if these powers would fly at each others' throats.

Von Gagern, the leader of the so-called constitutional party, who depressed the popular feeling, and paved the way for reaction, has joined the Schleswig army as a mere captain, and contrary to the earnest dissuasions of his friends. This fact is significant as showing the feeling of Germans for their brethren of the Duchy. The last intellig

COLLEGES.

NEWTON THEOLOGICAL SEMINARY, MASS.—The anniversary was on Wednesday, August 28th, when twelve young gentlemen delivered addresses, and received certificates of having completed the course of studies. On the preceding day, Rev. Robert Turnbull, of Hartford, addressed the Knowles' Rhetorical Society, on the Form and Spirit of Eloquence; and Rev. Mr. Robinson, of Cincinnati, addressed the Society of Inquiry, on the Diminishing Power of the Future upon the Present, religiously considered. The editor of the *American Cabinet* says of the graduates:

"These short orations were all of a high order, evincing much theological research, much of long and patient thought, and much strength and clearness of reasoning. We make the above criticism, with a kind of impression, that the training of this seminary, after twenty-five years of successful operation, is advancing with the times; and that its graduates will continue to be laborious, patient, and useful men, whose efforts in the high and holy calling which they have chosen, will cheer the hearts of sincere philanthropists and humble Christians."

MIDDLEBURY COLLEGE, VT.—Twenty-three new students have been admitted, and others are expected. The alumni have resolved to raise $35,000 to place the college above want, and more than $5000 were subscribed on the spot at commencement. The correspondent of the *New York Observer* obtained, he does not tell us how, access to the manuscript of the poem delivered by John G. Saxe at the dinner of the alumni, and publishes as a sample the following extract in commendation of the ex-President of the college (Dr. Bates); and of the ex-Professor of Languages (Dr. Hough), who were present and participated in the hearing:

"Ah! well I remember the President's face,
As he sat at the Lecture with dignified grace,
And meetly unfolding the mystical themes—
Of various deep metaphysical themes—
How he brightened the path of his studious flock,
As he gave them the key to that wonderful *Locke*,
How he taught us to feel it was fatal indeed,
With too much reliance to lean upon *Reid*—
That Stewart was sounder, but wrong at the last,
From following his master a little too fast:
Then closed the discourse in a scholarly tone,
With a clear and intelligent creed of his own.
That the man had his faults, it were safe to infer,
But I really don't recollect what they were.
I barely remember this one little truth,
When his case was discussed by the critical youth,
The *Seniors* and *Freshmen* were sure to divide,
And the former were all on the President's side.

"And well I remember another whose praise
Were a suitable theme for more elegant lays;
But even in numbers ungainly and rough,
I must mention the name of our glorious Hough.
Who does not remember for who can forget,
Till memory's star shall forever have set,
How he sat in his place, unaffected and bold,
And taught us more truths than the lesson had told—
Gave a fling to 'Old Noll,' for the love of the right,
And a slap at the Stewarts with cordial spite;
And quite in the teeth of conventional rules,
Hurled his adjectives down upon tyrants and fools.
But chief he excelled in his proper vocation
Of giving the classics a classic translation.
In Latin and Greek he was almost oracular,
And, what's more to his praise, understood the vernacular.
Oh! 'twas pleasant to hear him make English of Greek,
Till you felt that our tongue was inherently weak;
While Horace in Latin seemed quite underrated,
And joyed, like *Old Enock*, in being translated.
* * * * * * *
One little word more, and my duty is done—
A health to our *Mother* from each *Mother's son*.
Unfold, then in beauty, increasing in strength,
May she flourish in health thro' the century's length,
And then, when her children come round her to boast,
May *Esto perpetua then be her toast*."

On Tuesday, the orations before the literary societies were delivered by Rev. Truman M. Post, of St. Louis, and Edwin Hatfield, D.D., of New York. On Wednesday, Hon. Alexander W. Buel, M. C., of Michigan, addressed the associated alumni. The great convention of the alumni took place on Thursday. From 8 o'clock to 10 the time was occupied in exchanging sentiments and reminiscences. Then came the congratulatory oration, by President Labaree; the fraternal and didactic address, by ex-President Bates; and the memorial discourse, by ex-Professor Hough, D.D., of Ohio. Dr. H. spoke upward of three hours, in eulogy of deceased alumni. The exercises were kept up, with unflagging interest, till after 3 o'clock. Then came dinner, with a poem by John G. Saxe. The correspondent of the *Tribune* speaks of the address by Dr. Bates, who was President about fifteen years:

"The subject of his address was, "The Relation of the College to the Religious interests of Society." He is a fine looking man, and made venerable by his age. He spoke of the whole history of the college, its trials and struggles during the last quarter of a century. His opinion was that the college was located at the right place and at a proper period of time, and notwithstanding all its dark days and severe struggles, the result had been glorious. Some 900 had been graduated at this institution, who were scattered over the four quarters of the globe. Among them were about 400 clergymen of the various denominations of evangelical churches—seven had been Presidents of other colleges, several governors of States, and many had become celebrated as statesmen and lawyers. His closing remarks were very pathetic, and moved many of the old graduates to tears. His farewell to Otter Creek, to the Green Mountains, and to the alumni and people generally, was happily conceived, chastely written, and eloquently spoken. He said he felt as if he was doing his last work in Vermont, and that he should go home to die."

WOODWARD COLLEGE.—This institution, which is situated at Cincinnati, has just entered on the twentieth year of its existence. Last year it had 161 students. We cut the following from its regulations:

"*Things Forbidden.*—1. To use ardent spirits as a drink, or to offer them to others. 2. To use tobacco in any way, unless with express consent of parents or guardians, and then not in the institution, or on the grounds attached thereto. 3. To visit taverns or public places of amusements, or to partake in games of hazard, or any unlawful game. 4. To avow or propagate any immoral or infidel principles. 5. To occupy or remain in the Society Halls during prayers, or the hours of recitation, except on Friday after 2 P.M. 6. To be absent from any college exercise without consent of the President or Faculty."

WASHINGTON COLLEGE, PA.—The new President, Rev. James Clarke, has received the degree of D.D. from the Trustees of the neighboring Jefferson College. The village paper, the *Washington Reporter*, says:

"The new President of Washington College, Rev. James Clarke, we learn is winning golden opinions in the discharge of his official duties. Professors, trustees and students, all speak of him in the highest terms of praise, as a ripe scholar, an efficient, energetic officer, a most agreeable man, and devout Christian. From the few weeks' experience he has had, it is confidently predicted that he will make one of the most popular and efficient presidents the institution ever had."

COLUMBIAN COLLEGE, D. C.—Commencement July 24. The degree of A.B. was conferred on 23 graduates; the honorary A.M. upon Stephen M. Allen of Massachusetts, and Daniel Witt, jr., of Texas; the honorary D.D. upon Rev. J. T. Jones, of Siam, and Rev. C. D. Mallory, of Georgia.

BOSTON FEMALE MEDICAL SCHOOL.—The Directors have taken, for the use of the school, the house and valuable medical library of Dr. Winslow Lewis, corner of Baylston and Carver-streets, during the proprietor's absence in Europe, for two or more years.

NEW ALBANY THEOLOGICAL SEMINARY.—The *Presbyterian Herald* announces that this Seminary was opened on Monday, the 2d inst. There are three professors already in the Seminary. Rev. Dr. Lindsley, of Nashville University, though he has not yet signified his acceptance of the professorship to which he was recently appointed, it is hoped will also enter on the duties of his office early in the session.

MISSION INSTITUTE, ILL.—This Institute is situated in a very pleasant and healthy location, two miles from the Mississipi river. A. L. Leonard, Professor of Mental and Moral Philosophy and Hebrew; E. Griswold, Professor of Languages; Henry Johnson, Professor of Mathematics, Quincy, Illinois.

LUTHERAN COLLEGE, MO.—The German Evangelical Lutheran Concordia College was dedicated in St. Louis, Mo., June 11. The Baltimore *Lutheran Observer* says the church has now four literary and theological institutions in the West; namely, at Springfield, Columbus, Hillsboro', O., and St. Louis, Mo.

OREGON COLLEGE.—In February last, a meeting was held in Oregon city to establish a college, having connected therewith a theological department. The first term was to commence in the Baptist meeting-house, on the 18th of that month, under the superintendence of Elder Fisher, a Baptist minister.

MARIETTA COLLEGE, OHIO.—A correspondent of the *Central Christian Herald* writes, August 2:

"It is a matter of gratification to the friends of this institution, that although its President was desired for another very important station, he has seen it his duty to remain. It is hoped that the Professorship of Chemistry, &c., may soon be filled. In the mean time a competent instructor is employed in that department, Dr. Raymond. Strong effort will be made for the complete endowment of the college the present year. The eastern field is thrown open to us for this purpose, under the auspices of the Society for the Promotion of Collegiate and Theological Education. The prospect for a new class is uncommonly good."

LITERARY.

Among recent reprints is "The Light of the Week," the third of the Working Men's Prize Essays on the Sabbath. Published by Edward H. Fletcher, 141 Nassau-st.

"Elements of the Art of Rhetoric," by Henry N. Day, professor in the College of the Western Reserve, has some peculiarities, entitling it to a more careful and extended notice hereafter.

Mr. Jacob Abbott has added to his valuable series of juvenile biographies a History of Darius the Great. Published by the Harpers.

Miss A. Hall, of the Brooklyn Female Academy, has prepared a work for academies and high schools, called the "Literary Reader," containing selections in prose and verse, chronologically arranged, with brief Biographical Sketches. Jewett publisher, Boston. pp. 408, 12mo.

John G. Whittier has published another volume of poems, entitled "Lays of Labor." Ticknor & Fields, publishers. In his neat dedication he says:

Art's perfect forms no moral need,
And beauty is its own excuse;
But for the dull and flowerless weed
Some healing virtue still must plead,
And the rough ore must find its honors in its use.

So haply these, my simple lays
Of homely toil, may serve to show
The orchard bloom and tasseled maize
That skirt and gladden duty's ways,
The unsung beauty hid life's common things below.

Haply from them the toiler, bent
Above his forge or plow, may gain
A manlier spirit of content,
And feel that life is wisest spent
Where the strong working hand makes strong the working brain.

The American Sunday School Union have published, 371 pp. 18mo., an exposition of the second part of Pilgrim's Progress, "Christiana and her Children." It is in the form of Cottage Lectures, by Rev. Charles Overton, vicar of Cottingham, England. The preface quotes what a poor woman said to Thomas Scott, respecting his edition of Pilgrim's Progress—she "liked the book very much, and she understood it all *but the notes*."

The September number of the Mercersburg Review is wholly occupied with an article by Rev. Prof. R. Y. Nevin, on "The Doctrine of the Reformed Church on the Lord's Supper." In his view the proper settlement of this question "is of vast consequence for the proper settlement of our theology," because, he says, "we profess to stand, as Protestants, on the theological and ecclesiastical platform of the Reformation." We thought it was the peculiarity of Protestants to "stand on the platform" of the BIBLE, as the only rule of faith. Prof. N. contrasts what he calls the Reformed view, as given by Calvin and his associates, with that of the Puritan divines, from Ridgely to Barnes. He says:—

"In the old Reformed view, the eucharist is regarded as carrying in it a peculiar *specific* grace; as having a truly supernatural character; as possessing an *objective* force; as including a real participation in Christ's *person*; as reaching this through the medium especially of his *flesh and blood*, that is, his true human life; all which points the modern Puritanism virtually repudiates and denies."

LITTELL'S LIVING AGE.—No. 329 contains, among other things, an article on Condorcet, from the old *Quarterly Review*, and an original and quite enthusiastic account of the Euharmonic Organ, from the chaste pen of the Hon. Samuel A. Eliot, the new member of Congress from Boston. Mr. E. says that the desideratum has at length been accomplished, of so adjusting the mechanical apparatus of a musical instrument, as to produce the precise vibrations required for perfect harmony, on a principle which can be applied indefinitely, without risk of failure.

"An organ has been constructed with five stops, and furnished with the requisite number of pipes to give perfectly the chords in all music written in eleven different keys, viz., in the natural key, and in any key of not more than five sharps, or five flats. Music in six, seven, or more of either flats or sharps, cannot be performed with exactness on this instrument. To the extent named it is mathematically exact; the harmony it produces is true, and the effect on the ear singularly delightful. It is a new revelation to most people of the pleasure of harmony. That which the composer hears only with the theoretical, the seraphic, ear of his mind—but which he can never actually produce on his piano—is now poured into the charmed sense, and awakens feelings in the soul which sound has not hitherto been able to arouse.

"Not only does this instrument produce perfect combinations within itself, instead of imperfect ones, but it is capable of exact unison with the intonations of the only instrument, except the violin, which approaches perfection, viz., the human voice.

"The charm of being accompanied by the new organ is really inexpressible. Intervals that it used to be difficult to take, are reached involuntarily, almost, so that it seems impossible to sing out of tune any more; and if singers generally were aware of this increased facility caused by the new construction, they would soon insist that the old instruments of our churches should be changed for those of the new invention."

Professor I. B. Woodbury's new collection of sacred music, "THE DULCIMER," is spoken of by good judges as containing a large amount of really valuable matter which is new to our American choirs. It is said that there are over 1000 pieces, in 75 different metres, representing about 2000 different composers. Advertised in this paper.

The leading article of the *Christian Examiner* for September, is on the "Importance of Systematic Theology, and the duty of the Unitarian Clergy in relation to it," by G. W. Burnap, D.D. of Baltimore. Other articles by Professor Walker of Harvard College; Rev. J. H. Allen of Washington; F. T. Gray and J. F. Clarke of Boston; H. Davis of Worcester; and T. Bulfinch, and T. C. Clarke, Esqrs.

R. Van Dien, 86 Nassau-street, has published a large and handsome engraving, by Doney, of "The Widow's Mite," painted by Leloir. Subject Luke 21: 3.

Rev. Dr. Todd of Pittsfield, Mass. is expected to deliver the Annual Address before the New England Society, Brooklyn, on next "Forefathers' Day."

The venerable editor-printer, Hon. Joseph T. Buckingham of Boston, has just published two octavo volumes of his writings, with the title of "Specimens of Newspaper Literature," with a fine portrait of Isaiah Thomas. Little and Brown, publishers.

CICERO'S SELECT ORATIONS.—With notes, for the use of Schools, and Colleges. By E. A. JOHNSON, Professor of Latin in the University of the City of New York. Appletons, publishers, 200 Broadway, pp. 459, royal 12mo.

HARPER'S NEW MONTHLY MAGAZINE.—No. 4, for September, has, among other embellishments, a representation of Neander in his lecture room. Such is the demand for the magazine that 40,000 copies of this number are printed.

The "Diary of Lady Willoughby" has been re-published by Barnes & Co. from the second London edition, in which the fact is authentically admitted that the work is a modern imitation of ancient style and manners.

The same publishers have issued Walter Colton's "Three Years in California," embellished with portraits of Californian notabilities, and a fac-simile copy of the signatures to the new Constitution.

The Doctrinal Tract and Book Society, Boston, are going forward in the work of re-publishing the old standard works of the New England theology. They have got out a fine edition of Bellamy and have procured an edition of Edwards the younger. They are now about commencing the stereotyping of Catlin's Compendium, and the whole works of Dr. Hopkins.

The Methodist Bookroom at Cincinnati has published an elaborate work on slavery by Rev. Charles Elliot, D.D., in two volumes, 12mo., showing much diligent research. The appearance of such a work through such a channel is in striking contrast with the doings of the General Conference at Cincinnati in 1836, and shows that there has been progress since that day. Dr. Elliot has declined the acceptance of the Biblical Professorship in McKendree College, on the ground that he is busily engaged in preparing works for the press, including a thorough investigation of the Biblical argument in defense of slavery. We understand that he holds himself in readiness for a mission to Rome, should the Church appoint him to that field. The title of the present work is as follows:

"SINFULNESS OF AMERICAN SLAVERY: proved from its Evil Sources; its injustice; its Wrongs; its Contrariety to many Scriptural Commands, Prohibitions, and Principles, and to the Christian Spirit; and from its Evil Effects; together with Observations on Emancipation, and the Duties of American Citizens in regard to Slavery. By Rev. Charles Elliot, D.D. Cincinnati: Published by L. Swormstedt & J. H. Power."

The Presbyterian Family Almanac is neatly printed, and contains the statistics of the O. S. Presbyterian Church. Published at 265 Chesnut-st., Philadelphia.

Among the many sermons preached and printed on the death of President Taylor, is one by Rev. Dr. Edward P. Humphrey of Louisville.

The Canada Wesleyan Conference have reduced the price of their official paper, the *Christian Guardian*, from $2,50 to $2 per year. The number of copies now issued is two thousand weekly.

CONGRESS.

WASHINGTON, Thursday, Aug. 29, 1850.

IN THE SENATE.—The West Point Appropriation bill was taken up and amended by the insertion of a provision raising the salaries of the Professors, and ordered to a third reading.

The Bounty Land bill was then discussed till one o'clock, and the remainder of the day was spent in executive session.

IN THE HOUSE.—A long wrangle took place over Mr. Stanley's report that Ritchie and Sengstack refused to answer the questions of his committee, appointed to inquire into the interference of clerks and other officers of the government in the business of electioneering.

The Texas Boundary bill was taken up. Mr. Boyd made a speech. He did not wish to construct an omnibus. In moving to add the New Mexico and Utah bills to this, his sole desire was to facilitate business. To simplify the question, he now withdrew the Utah bill and moved the New Mexico bill as a test of the House on the question of non-intervention with slavery in the territories. He wanted to see peace restored. He was for the Union, for the Constitution as it is, and for its principles being faithfully administered. He was not so much for the Union because it protected us against foreign aggression, but because it protected us from one another. It is time we should act. He was astonished at the patience of the constituents of gentlemen.

Mr. Clingman offered an amendment to the amendment, to constitute the part of California lying south of 36 deg., and west of the Serra Nadre, into a territory by the name of Colorado. He said, that from information he had received, he was inclined to believe that the inhabitants of that region, being an agricultural people, do not wish to be connected with California, which is commercial, and especially with San Francisco. The boundaries of California will reach the distance of the North Carolina line to Massachusetts. If his amendment be adopted, in his opinion slavery would go to Colorado. He desired it.

Mr. Ashman said there had been speeches enough on this subject in nine months past, and he moved the previous question. Let us dispose of these two amendments, and then cut off all others and vote on the bill. He should vote against both and for the bill as a measure essential to the peace and quiet of the country. He believed that the bills have the most strength taken separately.

The House refused to second the previous question, 74 to 107.

Mr. M'Clernand moved to refer the bills to a Committee. Mr. Root moved to add instructions to add the Wilmot Proviso to the Territorial bills, and he asked the yeas and nays, that there might be no dodging. He wished to smoke out the dough-faces, that their constituents migh see who they are.

Mr. M'Clernand was opposed to the proviso because it is designed to answer no practical purpose. It was to keep up agitation, without which the Free-Soilers and Abolitionists would sink into oblivion. Slavery is excluded from the Territories by the imperious natural laws and by God himself.

Mr. Brooks was opposed to the amendment of the gentleman from Ohio, and was as ready to face the music now as at the earlier period of the session. The more the world rolls on the more the people are ready to face the music which is presented, and to run away with the mischievous musicians. There was a time when the Wilmot Proviso was of some use. It answered its purpose of arresting the Mexican war; it taught the South that conquests could not be made to extend slavery, and the North that extension of Territories, &c., jeopardized the existence of the Union. Thus the proviso had answered its purpose, and he could well understand the purpose of gentlemen who voted for it. But that time was past. The music had been faced. The Almighty God who rules the destinies of the country has settled the question, unless we are wiser than He, and attempt to settle the question as to where slavery shall exist for ourselves. The thing is fixed, and irrevocably, and all we have to do is to stand by the decrees of Providence. If non-intervention would satisfy any portion of the South, or any part, let it be so. We are yesterday, and we see here to-day, in the voting, the most extraordinary combinations, the most amazing associations, the most curious bed-fellows ever presented, reminding him of the ingredients placed in the cauldron by the witches in Macbeth to make it bubble. The combination he must presume to be patriotic, but it presented a devotion to abstract principles the like of which the world seldom saw before. He (Brooks) was convinced that he was right when he saw such a combination against him. He had no doubt that the northern people were willing to face the music when the drum and fife sounds in their ears. If necessary to make sacrifices, they will be made. The great body of the northern people are willing to make the sacrifice to expect the South to make them too—without them the government cannot be successfully maintained. If we are to have this constant agitation, weakening the ties of fraternity and good fellowship, that was a moral dissolution; but a peaceful disunion of the bonds of this government is impossible. If it could be dissolved amid fire and blood, no sacrifice would be too great to avert the horrible catastrophe.

Mr. Brown, of Miss., said that what the South demands is a fair division of the territories, and will be satisfied with nothing short of that. He would make no threats of disunion, but should not forget those who vote to wrest from them this just demand. He would never vote to dismember Texas.

FRIDAY, August 30th.

IN THE SENATE.—Mr. Dickinson corrected the telegraphic reports of his course on the motion of inquiry concerning the foreign mail service. He did not oppose the resolution, while he objected that the information called for would be soon received from another quarter. He said that if the mover of the resolution desired its adoption, let it be passed by all means.

A bill granting lands to Michigan, to aid in the construction of a canal connecting Lakes Superior and Michigan, was taken up, debated at length, and passed, and the Senate went into executive session.

IN THE HOUSE.—The bill to extend the patent of Jethro Wood for cast iron plows was taken up, debated, and laid on the table, 95 to 76.

Stanley's Bundelcund motion, to compel Ritchie and Sengstack to answer questions, was debated a while.

The Texas Boundary then came up, and Mr. Clarke, of Jefferson Co., N. Y., made an able speech in opposition to the bill, in reply to Mr. Brooks. He said:

The Wilmot Proviso was with him and his constituents a sentiment—an abiding principle. When the Whigs assembled in State convention, with the view of promoting the election of Gen. Taylor, the gentleman on his left, Mr. Brooks, was a distinguished member of the committee, and reported resolutions to that body embodying the Wilmot Proviso, and strongly enforcing it. The fact was spread before the people that the convention were friends of the proviso, now and forever, and were for applying it to all the territory acquired from New Mexico. His colleague said yesterday that the proviso was once useful and answered its purpose, and that it arrested the progress of the American arms. But the progress of the American arms was arrested before the resolutions were reported. The gentleman said the proviso was an obsolete idea, and was adhered to for factious purposes, but the gentleman did not do well to arraign those who supported it. He (Mr. C.) voted for it because he thought it was right, and the reason why he voted to reject the Texas Boundary bill was this—he knew that it would give to Texas at least seventy thousand square miles of territory which never belonged to Texas; and ten millions of money would go to no matter who. Certainly the money would not go to those brave men who won the battle of San Jacinto, or the descendants of those who fell at the Alamo. It would go to the bulls and bears of the stock market. His colleague said that by the providence of God slavery could not go to the territories. He (Mr. Clarke) believed that if there was no law in New York forbidding slavery, that there were fifty thousand persons in that State who would own slaves; for families experiencing the inconvenience of the want of sufficient help would own them. There was a difference of opinion among doctors. While his colleague says that it is in vain to enact laws against the decree of God, for slavery cannot go to the territories, the gentleman from North Carolina (Mr. Clingman) said yesterday that it could. Mr. Clarke asked Mr. Brooks to read the extract from Mr. Clingman's speech for him.

Mr. Brooks did so.

Mr. Clarke said it was read excellently well. (Laughter.) And he then proceeded to oppose the bill, saying that the days of Rome were numbered when Brenus cast his sword in the scale and demanded its weight in gold. Texas throws the bowie knife into the scale. His constituents did not send him here to rob the treasury. In the conclusion of his remarks he repudiated the idea of dissolution. There was nothing in the disunion cry. If there were any danger of it, and it was believed in South Carolina and Texas, the women and children would cry themselves blind, and the men would run mad.

Mr. Gorman, of Indiana, followed. He had rather trace the lines of Texas in dollars than in blood. The recommendation of the President was patriotic, and the bill would pass at once but for the opposition from New York, from those who had voted for the President and were his political friends:

The friends of the higher law want to sacrifice President Fillmore, that they may accomplish their selfish purposes. The Wilmot proviso was conceived in sin and brought forth in iniquity. He was against it; he denounced it. Was this sufficient for the gentleman from Ohio (Mr. Root)? He was for non-intervention, and leaving the people to settle slavery for themselves.

Mr. Giddings.—Do you mean people of all complexions?

Mr. Gorham.—I mean white men, whom God has made so; about as white as I am. Go home and appeal to the people, and free-soilism would vanish like snow before the sun. He repudiated the term doughface, and said it was intended to throw a reproach on his character and integrity; the heart that conceived it, and the tongue that uttered it, were cowardly beyond redemption; and he who meant it can wear this in his pocket till he has the courage to resent it.

SATURDAY, August 31.

The Senate not in session. The House agreed to the Senate amendments to the Indian Appropriation bill. Stanley's Bundlecund matter was bandied back and forth for the rest of the sitting. Thus ended the *ninth month* of the session—a fitting emblem of the whole.

MONDAY, September 2.

The Senate debated the Bounty Land bill.

IN THE HOUSE.—Mr. Silvester made an ineffectual attempt to get in a resolution, requesting the President, if not incompatible with the public interests, to communicate the result of the mission of R. R. Gurley to the Republic of Liberia, and especially his report on the files of the State Department.

On motion of Mr. Green, a resolution was adopted, calling on the President to communicate the cost of the mail steamers now in service, the amount of expenses, the income, and whether any of the steamers, in whole or in part, have been hypothecated to individual States, cities, or foreign governments, so as to preclude their use in the event of war.

On motion of Mr. Boyd, the Texas Boundary bill was made the special order of the day for every day at 12 o'clock, until it shall be disposed of.

Mr. Preston King asked leave to offer a resolution instructing the Committee on Ways and Means to report a bill making the duties on iron specific, and equal to the ad valorem at the time the tariff bill in 1846 became a law. The motion to suspend the rules was disagreed to—yeas 85, nays 104.

Mr. Strong, at 2 o'clock, moved that the House adjourn, and the motion prevailed.

Mr. Ewbank's nomination was confirmed by the Senate to-day. The Secretary of the Treasury has tendered the post of Assistant to Mr. Savage, of New York city. No person has yet been found to accept the post of Secretary of the Interior, vacant by the sudden resignation of Mr. M'Kennan, who held the office but a week.

TUESDAY, September 3.

IN SENATE.—The bill from the Committee on Public Lands, to appoint a surveyor and grant lands to settlers in Oregon, was debated till 1 o'clock, and then Mr. Clay's bill, fraudulently purporting to abolish the slave trade in the District of Columbia, was taken up. Mr. Clay said, the sole object was to suppress the practice of bringing slaves here and placing them in depots for sale and shipment to the Southern States—not to interfere in the least degree with the sale of slaves by one inhabitant of the District to another, nor to prevent such inhabitant going out of the District to purchase slaves for his own use in the District. It was in fact a simple revival of the law of Maryland upon this subject, as that law existed at the time of the cession of a portion of her territory for the seat of government: it was simply to exclude a traffic in the District, which had no connection whatever with that District, its only effect upon which was to bring upon it the odium which attaches to that trade, which has been condemned and denounced so often and so justly.

[How widely does this differ from the enactment of the Bey of Tunis, one of the Barbary Powers, who prohibited *all sale* of human beings, "FOR THE GLORY OF MANKIND AND TO DISTINGUISH THEM FROM THE BRUTE CREATION!"]

Mr. Hunter, of Va., opposed the bill. He referred to the arguments of Messrs. Clay and Webster, as counsel in the case of Graves *versus* Houghton, that Congress has no right, under the power of regulating commerce, to prohibit any branch of trade. He said, truly, that the Supreme Court, in deciding the cause against them, did not overrule that point. He expressed his fears that this measure was but an entering wedge to the abolition of the slavery trade between the States. It would encourage a species of sentimental legislation which would result in disastrous consequences. He had the kindest feelings toward the black race, and would do whatever he could to promote their comfort, consistent with that he owed to his own race.

Mr. Clay replied that it was not proper to quote the arguments of counsel as opinions or for authority; the decision of the court had been against the view taken by the Senator from Virginia. The bill was not framed with any ulterior design for the abolition of slavery in the District, and he believed its effect, if passed, will be directly the opposite to that. It was a constitutional and proper bill, and he hoped it would pass without further amendment.

Mr. Pearce opposed the bill, on the ground that the trade it prohibits is not now lawful in the District. He offered an amendment imposing severe penalties for inducing, aiding, or abetting the escape of slaves, or harboring runaways.

Mr. Clay said that the provisions of the amendment were very proper in themselves, and he would heartily support them if presented as a separate measure; but he hoped that in this act, having for its single object the abolition of the slave trade, the Senate would not, at this late period of the session, attempt to embrace a code of Black Laws. The amendment was adopted, and then the Senate adjourned.

IN THE HOUSE.—The Texas Boundary bill came up by special order.

Mr. Daniel, of N. C., believed that if there were any disunionists at the South, they were those who despaired of obtaining justice from the North. He wished to amend the bill, so as to abolish all laws which prohibit slavery in the territories. This, with an alteration of the Constitution, putting it out of the power of even three-fourths of the States to affect the institution of slavery in the States without their consent, would be the iron intervention that would satisfy him.

Mr. McDowell said that his speech on slavery twenty years ago, whether sound or not, was delivered in the right place for such discussion, in the legislature of Virginia. He denounced the Proviso as nothing else but a deliberate disunion proposition. Suppose the South would preclude the North from any extension of her bounds, would there not be indignation to wake the echoes of Faneuil Hall? The Governor's hour expired when he had got thus far, and the rest of the speech is unsaid. The rest of the sitting was spent in practising on the previous question, with variations.

WEDNESDAY, Sept. 4.

The Slave Trade bill was postponed, on Mr. Clay's motion, till Tuesday.

The Ewing Committee in the House submitted majority and minority reports.

The previous question was carried on the Texas Boundary bill, by 99 to 90.

Mr. Cable, of Ohio, then moved to table the bill—decided in the negative, by 30 to 169.

The motion to commit was carried, 101 to 99; that vote was reconsidered, 104 to 98; Mr. Clingman's amendment dividing California was lost, 69 to 130; Mr. Boyd's motion to add the New Mexico Territorial bill was lost, 98 to 106, and finally the House refused to order the bill to a third reading, yeas 80, nays 106! So the bill was lost. Mr. Boyd moved a reconsideration, and on this the House adjourned without taking the question. The telegraph tells the *Journal of Commerce* that the vote will be reconsidered, the bill committed, and made more palatable.

FOREIGN.

ARRIVAL OF THE ATLANTIC—AND JENNY LIND.—The steamer Atlantic, with the Swedish songstress on board, arrived here on Sunday, at half-past 1 P.M. A great parade of people assembled to see the lady land and go to her lodgings at the Irving House, and the demonstrations, of one kind and another, were kept up till midnight, giving to that part of our city an aspect very unlike what is becoming for the Sabbath day.

The English Stock Market remains unaltered, the dealings being on a limited scale, and prices undergoing no material alteration. Consols are 96¼ to ⅞.

The Potato crop in Ireland is regarded as beyond the reach of farther decay. Cotton rather lagged under the news by the Asia, and low qualities declined ½.

The journeyings of the President of France are greeted with the most general and cordial acclamations, and the cries of *Vive la Republique* are few and faint in the crowd.

The state of affairs between Denmark and the Duchies remains unaltered.

The poor letter-carriers are to be reconquered to their Sunday slavery—not because the body of the people wish for Sunday delivery of letters and papers, but through the exertions of the Sunday newspapers, aided by men who hate religion, and therefore cannot bear to see a religious principle gain foothold.

The £342 subscribed in Cork city towards the national monument to O'Connell, which it was proposed to erect in the Glasnevin Cemetery, has been diverted to the fitting up of a stained window in Father Mathew's new chapel. The window has been put up by a London house.

BAPTIST BIBLE TRANSLATION SOCIETY.—This society has printed 59,000 copies of the Scriptures during the year, in the four chief dialects of India. The speakers at the anniversary emphatically disclaimed opposition or rivalry to the British and Foreign Bible Society.

LANGUAGES OF AFRICA.—At one of the London meetings, Rev. John Clarke, formerly missionary in Jamaica, and afterwards in Fernando Po, in Africa, said that at Fernandina there were persons belonging to fifty different tribes, who understood English so well as to be of help to a translator of the Bible into their respective languages. He thought the Word of God would have to be translated into two hundred languages before all the tribes of Africa will be able to read it in their own tongue. The Mohammedans, who are spread through the length of the continent have many who can read the Koran in the Arabic character. If, therefore, the Word of God were translated into their tongues, and printed in that character, many, not only of the Hovas and the Arabs of the desert, but also of the Foolahs, Mandingoes, and Housah, who professed Mahommedanism, would be able to read concerning Jesus Christ.

HANWELL ASYLUM FOR LUNATICS.—Since the appointment of Dr. Conolly, now upwards of ten years, not a single patient (out of a thousand constantly there) has worn a straight waistcoat, or sustained any other form of restraint, except occasional seclusion for a brief space in the patient's own room. A number of gentlemen have united to present the Doctor a handsome testimonial, for which object a public meeting is to be held.

BELGIUM.—A correspondent from Namur, Aug. 16, says: "I traversed to-day the line from Lille to this town, and on my way saw a most melancholy harvest scene. For nearly sixty miles all the low lands are flooded, and in some spots the water extends over the railway itself to such an extent that we were in fear that the fires would be put out and the train be at a stand still."

The Cunard steamer Caledonia has been sold to the Spanish government for a new line to be established between Spain and Cuba. The same parties are in negotiation for the Hibernia.

The sum of 36,000 florins has been transmitted from the private purse of Ludwig, King of Bavaria, to his aide-de-camp, Colonel von der Tann, for the support of the Holstein army, and another sum of 1000 florins has been granted out of the same pocket toward the funds collected at a concert at Munich for the wounded men of the same army.

The Legitimist Congress has been broken up, not being able to effect anything by its sittings, and the government of Nassau being as little desirous as that of Prussia to have a second Coblentz in its territory.

POTATOES.—Professor Mulder, who has thoroughly investigated the potato, solemnly denounces it as an article of food, and says it's the "cause of the moral and physical degradation of the nations that use it."

The Bishops of Piedmont have received a Pontifical bull, recommending them to submit to circumstances, and obey the laws of the country. We think it would be quite as well.

Jenny Lind was a personal friend of the late Bishop of Norwich. After his death, she, in accordance with the custom of her own country, sent a chaplet of ivy to be placed on his grave, as "her tears."

Lieutenant Colonel W. N. Burns, has purchased the house in which his father, the poet, lived and died, at Dumfries.

Punch illustrates the difference between the words *make* and *construct* in this wise: "Omnibuses are generally *constructed* to hold fifteen, but somehow they are made to hold eighteen, and on a wet night, frequently more than that."

A Genoa correspondent of the *Christian Times* says, that the alleged cause of Haynau's dismissal is the discovery of the misappropriation of a considerable amount of the public money. Radetzky, Welden, Archduke Sigismund and D'Aspie are said to be implicated with him. Radetzky is to be dismissed also, the civil power in the Italian provinces having been already taken out of his hands.

The subject of "native oysters" was recently discussed in the Lords. A bed of oysters has lately been discovered between Dieppe and Brighton. It was in a part of the sea that both nations had, by treaty, consented should not be fished upon. Five English fishing boats had lately trespassed there, and had been taken by the French cruisers. Lord Lansdowne said he admired the wisdom of the oysters in seeking neutral ground.

General Narvaez caused it to be formally denied in the Paris journals, that he had been rude, in any mode, to the American Minister at Madrid, with reference to the Cuba, or any other question.

The definitive effect of the new Electoral Law is now known, and it has been ascertained that the number of electors in France, which in 1848 amounted to 10,500,000, has been reduced to 3,250,000, and still the Conservative papers say that the principle of universal suffrage has not been infringed. If it be true as stated by the *Democrat*, that none have been excluded excepting houseless beggars and *repris de justice*, the number of these two classes in France must be uncomfortably numerous.

SPORTSMEN FROM ENGLAND.—Among the arrivals by the Cambria, are the Hon. Mr. Stuart Wortley, the eldest son of Lord Wharncliffe, and Hon. Mr. Coke, of the family of the renowned English lawyer, Sir Edward Coke, the youngest son of the late Earl of Leicester, the constant friend of America from the acknowledgment of our Independence in 1783, down to the period of his death. They are to leave this afternoon directly for the country and prairies beyond lake Superior, in order to enjoy the opportunity of hunting the deer and buffalo.

GENERAL NEWS.

JENNY LIND.—The Swedish songstress is not to be held responsible for the arrival of the ship on the Sabbath day, nor for the distasteful parade which took place on the occasion, nor for any acts of supererogatory folly which may be performed by persons of small capacity and large pretensions in the hope to shine by her sight. It has been announced that she is to give her first concert at Castle Garden, on Wednesday evening next. The place is to be appropriately fitted up for her purpose. Price of tickets *three dollars*. The choice of seats is to be put up at auction for each concert to prevent speculation. Mr. Barnum says that concerts will be given in this city so long as houses can be filled at $3 a ticket.

FROM NEW MEXICO.—Captain Sykes, with some other officers of the U. S. army, arrived at St. Louis on the 18th of August from Santa Fe, which they left on the 16th of July. The elections under the State constitution took place the 20th of June. Dr. Henry Conelly is chosen Governor, Manuel Alvarez Lieutenant Governor over C. St. Vrain, and William S. Messervey Representative in Congress, by a majority of 500 over Hugh N. Smith the late delegate. Mr. M. is a native of Salem, Mass. The *Register* says:—

"He removed from Salem to St. Louis, where he resided for several years; then engaged in the trade to Santa Fe and Chihuahua; was established in Chihuahua when the war broke out; was taken prisoner by the Mexicans; released by Doniphan's expedition; accompanied that command to Gen. Taylor's line of operations; made a visit to Salem; and returned to Santa Fe after the peace was established. He is a young man of ability and capable of doing credit to the new State, should he be allowed to take his seat."

Some curious scenes took place in the newly elected legislature, which will probably set aside the choice of Majors Weightman and Cunningham, paymasters in the army, as Senators in Congress. A member of the Senate by the name of Montaya, from the county of Santana, presented his credentials and was admitted; but it was found out, soon after, that he might not be disposed to vote with the majority, and he was excluded from his seat, and one of his opponents was voted into his place. Hereupon, six Senators and Representatives withdrew, and left the Senate without a quorum to do business. But this difficulty was overcome in a manner peculiar to New Mexican legislation. The remaining members proceeded to fill the places of a sufficient number to make the business of legislation legal, and they proceeded in the performance of their official duties. The subject of strife is said to be the preference of the seceding minority for a Territorial organization instead of a State government.

SYSTEMATIC FRAUDS AT WASHINGTON.—A Washington correspondent of the New Hampshire *Statesman* details some of the

Editors' Table.

THE HEBREW PEOPLE: or the History and Religion of the Israelites, from the origin of the nation to the time of Christ: deduced from the writings of Moses and other inspired authors; and illustrated by copious references to the ancient Records, Traditions and Mythology of the heathen world. By George Smith, F.S.A., Member of the Royal Asiatic Society of Great Britain and Ireland, of the Royal Society of Literature, of the Irish Archæological Society, &c. New York: Published by Lane & Scott, 200 Mulberry-st., 1850.

This ample title page sufficiently indicates the general character and object of the work. It is not a work of the nature of Jahn's Archæology, or of his Hebrew Commonwealth; but a consecutive history of the Israelites derived from the Scriptures, and illustrated wherever practicable by a reference to contemporaneous profane history. The proficiency of the author in oriental learning, especially in the department of Archæology, enables him to shed light upon some obscure passages of Jewish history and also upon certain religious doctrines of the Israelites—such as the immortality of the soul, the plurality of the Divine nature, and others about which there has been much dispute.

The work being void of all learned terms, will be useful not only to ministers but to Sabbath-school teachers and in family instruction.

BLUNT'S COINCIDENCES AND PALEY'S HORÆ PAULINÆ: Complete in one volume. New York, Robert Carter & Brothers. 1851.

To the critical student accustomed to comparison and analysis, the argument of Dr. Paley for the genuineness and authenticity of Paul's epistles drawn from the undesigned coincidences of the historical and circumstantial allusions in the Epistles with those in the book of Acts, is perhaps the most conclusive of the evidences of Christianity. The study of the *Horæ Paulinæ* puts one upon a more critical reading of the sacred writers with reference to their harmony, and as respects the method of investigation and of expression no writer can be read to more advantage than the Archdeacon of Carlisle. After Dr. Paley had originated this argument from coincidence—or perhaps the hint first came from Dr. Doddridge—it was easy to follow in his track, and Mr. Blunt, well known as the author of expository lectures on the Pentateuch, has applied the argument with much skill to the Books of Moses, the Historical and Prophetical Scriptures of the Old Testament, and the Gospels and Acts, comparing the latter also with Josephus.

The two works bound in one form a valuable book of reference, and the minister who shall make himself familiar with their principles and details, will be enabled greatly to enrich his expository discourses on the sacred text.

It will be observed by the way that publishers are already anticipating the year 1851.

ESOP'S FABLES: A NEW VERSION, *Chiefly from original sources*, By Rev. Thomas James, M.A., Vicar of Sibbertoft and Theddingworth and Chaplain to the Lord Bishop of Bath and Wells. With more than 50 Illustrations, Designed by John Teniel. New York, Robert B. Collins, 254 Pearl-st.

The fables of Esop are here restored to their standing as a classic. The new version, though sometimes a little too stiff and stately, is in clearness, point and terseness a great improvement upon that which was current in our childhood. A learned dissertation upon the genuineness of the fables imputed to Esop is prefixed to the collection. The preparation of such a volume by a *Reverend* gentleman of the Church of England is significant of the leisure and tastes of the clergy of that Church. We are thankful for the volume, and like it all the better because it has passed under the revision of a Christian scholar, but with our American ideas of the employments of a minister, it would seem that the Vicar of Sibbertoft and Theddingworth with a chaplaincy to a Lord Bishop to boot, would have too much sober work on hand to admit of such a diversion.

The volume is got up in good style—a broad octavo page, a large clear type, and illustrations the perfection of wood engraving. It will make a pleasant companion not only for the nursery but for the parlor.

No. 16 of the DICTIONARY OF MECHANICS, ENGINEERING, &c., has been published by the Messrs. Appleton; it is chiefly occupied with an elaborate article on Gas. The work is one of great value to mechanics and to all who wish to be well informed in the history of inventions.

The same house have added to their copious list of school classics a neat edition of CICERO'S ORATIONS by Professor Johnson of the New York University. In the revision of the text the editor has availed himself of the recent labors of German critics in the collation and deciphering of the best MSS. of Cicero's writings, so that it may be presumed that the text is more accurate than that of any previous edition of the orations published in this country. The notes are from the pen of one whom long experience as a teacher of Latin in connection with Yale College and subsequently with the University in this city, an earnest devotion to classical studies, and a combination of nicety and candor in criticism, render fully competent for the task. The edition will doubtless come into general use as a text book.

LADY WILLOUGHBY; or Passages from the Diary of a Wife and Mother in the seventeenth century. From the second London edition. New York: A. S. Barnes & Co., 51 John-st. 1850.

This quaint fiction in which the great characters of English history two centuries ago appear before us in their undress, disclosing to us the interior life of court, church, and family, has lost none of its freshness and savor since it first puzzled the critics as to its authorship. Having had a wide run of popularity in the "Library of Choice Reading" published by Wiley & Putnam, it is reproduced in handsome style by the present publishers, who will no doubt find for it a steady and an encouraging sale.

MERRY'S MUSEUM AND PARLEY'S MAGAZINE, Edited by S. G. Goodrich. S. T. Allen & Co., 142 Nassau-st., N. Y.

The September number of this popular juvenile monthly has a store of good things for the little folk. First an account of St. Patrick, then a view with a description of Strasburg Cathedral, then a biography of the seven wise men of Greece, an essay on the Mechanical Powers, the continuation of Thorwald the Norwegian Rover, a sketch of the habits of the Spider, and finally an article on Hungary—all highly interesting to children of seven years old and upward.

THE HARMONIA; A New Collection of Easy Songs, by Solomon Cone, Teacher of Music in the public schools, and Director of Music in the Third Presbyterian Church Albany. Published by E. H. Pease & Co., 82 State-st., Albany.

This is a very pretty collection, embracing Solos, Duetts, Trios and Quartets, and adapted equally to the singing school and the family circle. As a book for beginners it compares favorably in the character of the selections and the style of the music with any collection which we have seen. The elementary and practical exercises are very full and thorough. The collection contains several original pieces of merit from the pen of the author.

TALES OF THE SCOTTISH COVENANTERS. By Robert Pollok, author of the Course of Time. New York: Robert Carter & Brothers. 1850.

A very pretty edition of these stirring tales. It is well to impress youthful minds with a sense of the sacrifices made and the sufferings endured in the cause of religious liberty.

SAMUEL HEUSTON, No. 139 Nassau-st., has issued Nos. 3 & 4 of the illustrated Domestic Bible, bringing the work down to the close of Deuteronomy. We need add nothing to our former commendation of this neat and valuable edition of the sacred Scriptures.

HOLDEN'S DOLLAR MAGAZINE.—Among the varieties of the September number of this periodical, we notice "Pilgrimages to English Shrines," an article, the first of a series from the pen of Mrs. S. C. Hall, on places of historic interest in England, copied from the *London Art Journal*. The subject of this article is the Grave of William Penn. We extract from it the following sketch of Penn's early discipline, showing how the son of a High Church Admiral was fitted to be a leader of the Society of Friends and the founder of a republican State.

At the age of fifteen, Penn entered Christ church, Oxford, as a gentleman-commoner, a fellow-student of Robert Spencer and John Locke. He had already been seriously impressed on the subject of religion.

"About this time a certain Thomas Loe was drawn into what his college considered the heresy of Quakerism, and, like all sincere men who believe they have discovered truth, he sought to win others over to his new faith, or rather to a purifying of the old. Accordingly the meetings and devotional exercises of Loe and his friends gave offense to the heads of the college, who fined all of them for nonconformity. This opposition strengthened their determination to persevere; and those who had been simply devotional rushed into fanaticism. While these youths were fusing in the fire of increased zeal, a command from Charles II, to Oxford, directed that the surplice should be worn according to the custom of ancient times. His Majesty loved to see religion in full dress—outward pomp seemed to him a good excuse for absence of the vital principle—but William Penn, his friend Robert Spencer, and others who believed that the robe would impair spirituality, fell upon the students who appeared *en robe*, and tore the dresses to pieces—for which they were all expelled. There was much more of the father's spirit than of the mother's gentleness in this outbreak; but his father was not moved to approbation thereby; on the contrary, he was sorely grieved; the Admiral was terror-stricken at his son's becoming 'religious;' he knew that Quakers were men who professed to hold all worldly distinctions in contempt—whose political principles were hardly defined, but who refused to remain uncovered in the presence even of royalty—whose plain speech and uncompromising faith left no loopholes for 'excuses' or 'expedients'—whose nay was nay—whose yea was yea—without '*compromise*;' and, above all, who were men of peace. It was not to be expected that a hero such as Admiral Penn, could have endured the idea of his son—endowed with all the accomplishments that charm society, and the high qualities which engrave their possessor's name on the page of history—subsiding into Quakerism in the days of his youth; hiding his fortunes beneath a broad-brimmed hat; and abandoning forever the graces of society—the established learning of the schools; and what was far more dear to the Admiral, the sword—then the badge and birthright of the English gentleman.

"Even in this more tolerant age, when no sorrow or misfortune visits our country without testing and proving the social value of the Quakers as most faithful laborers in the cause of charity and most loyal and peaceful subjects—even we can fancy the rage of some old Admiral—the very hotspur of the ocean—if his son were found guilty of going over to sectarianism; deserting his church being in his eyes almost as criminal as deserting his gun. Admiral Penn was so annoyed at William's conduct, that he turned him out of doors, well-beloved as he was. There is no record of William Penn's conduct at this time; probably he had not been sufficiently schooled into forbearance to endure patiently; and yet when his father's wrath subsided, his mother's tears and entreaties prevailed; overcome by his own affectionate nature on the one hand, and her expostulations on the other, the father forgave the son, who was again sheltered beneath his roof; but not long destined to remain there.

The unenviable distinction which France enjoys of being the country where no serious thought can arrive at maturity, tempted Sir William to send his son to Paris. A foreign travel was then considered indispensable to the gentleman, and he, doubtless, thought that the gaieties of Paris would do more toward emancipating young Penn from the thraldom of sectarianism than the reproof of the college, or his repentedof severity. It is believed that for a time his father's wishes were gratified; but only one anecdote is preserved of his conduct there, and that tells greatly to his honor. He was attacked one night by a person who drew his sword upon him in consequence of a supposed affront. A conflict ensued, proving that the youth had not in all things conformed to the habit of those whose influence was so dreaded by his father. William disarmed his antagonist, but spared his life, when, according to the record of all those who loved him best, he could have taken it; thus exhibiting, says Gerard Cross, a testimony not only of his courage, but of his forbearance.

"But if touched by the dissipations of Paris, he was not tainted by them.* In 1662 and 1663, we find him residing with a Protestant minister of Calvinistic faith, the very learned M. Amyrault of Saumur, whose character and works recommended him to the notice of Cardinal Richelieu, who imparted to him his design of uniting the two churches.

"The privilege of receiving instruction from such a man was appreciated as it deserved by William Penn; the teaching of the schools is widely different from the knowledge communicated by the wise and true to a docile and eager pupil, in the comparative silence and solitude of a private family. At Saumur Penn pondered on 'the Fathers,' became more deeply interested in theology, and labored diligently to acquire a perfect knowledge of the French language: from thence he proceeded to Turin, where he received a letter from his father informing him of his taking sea against the Dutch, and commanding his immediate return to England. The Admiral was perhaps too busied to inquire much as to the state of his son's mind;—satisfied, as many are, with the ease and grace to which foreign travel seldom fails to mold the young, he commended his improvement, and Lincoln's Inn had the honor of receiving William Penn as a student for a year, when the "great plague" set him free from the dry, but—as regarded his future—useful, study of the law.

"The sacred fire kindled in his bosom, though it smoldered for a time, was never extinguished. The awful visitation that had driven him from Lincoln's Inn was well calculated to revive his more serious thoughts and lead them from the present to the future. The fatal pestilence had not subdued the restless spirit of religious controversy; men cried more loudly than ever, "I am of Paul," "and I of Apollos." But, for a time, he spoke less and pondered more; he had completed his twenty-first year, and with his young robe, assumed a grave and manly bearing. His father returned from the expedition flushed with glory and triumph; but his proud pulses beat less quickly when he noted the gravity of his son, and his evident leaning toward serious matters. Again he determined to change the scene, and draughted him to the viceregal court of Ireland, then glowing with the brightness and animation of the accomplished Duke of Ormond. The means were too violent for the end: the young man grew disgusted with the court and courtly doings. The Admiral, fertile in expedients, then turned over to him the management of his Irish estates in the county of Cork.

"The task was after his son's own heart, and he performed it to admiration; this occupation most likely sowed the seed of his wisdom in territorial management, and, as there were no gaieties to annoy or perplex him, he might have continued long to delight his father in this capacity, but for the accident of his hearing William Loe, the layman of Oxford, preach at a Quaker's meeting in Cork from the text,—"There is a faith which overcomes the world, and there is a faith which is overcome by the world." This convinced him of the necessity for religious vitality; and at length he was, according to the custom of those "rare old times," apprehended at a Quakers' meeting in Cork, and thereupon committed to prison; but, thanks to Lord Orrery, his term in "the dark prison-house" was not long. His nature was strengthened in his new faith, as all noble natures are, by the invigorating power of persecution; for

"—who would force the soul, tilts with a straw
Against a champion cased in adamant."

"From this time all wavering and indecision passed away, and he was considered a confirmed Quaker. Sir William, refusing to believe that every means he had taken to dispel, had but established his son's faith, commanded his return. It would seem that at first William Penn desired to meet his father's wishes, were it possible to do so. His adherence to what was called the ceremony of "the hat," and his communion only with those of the same faith, convinced the Admiral that he embraced the "heresy" more fondly than ever. The stormy and sorely-tried father used every means in his power to get his son even to appear to the world what he was not. The great point of dispute, the wearing or not wearing the *hat* in the presence of Royalty, may seem to us a light matter; but it was not so to "the Friends," and is not so to this day. And so the father again turned the son from beneath the shelter of his roof, a houseless and moneyless wanderer. His situation would have been most pitiable, but for his mother's watchful tenderness and affection."

* It has been said, indeed, that at this period of his life he dallied with the enervating pleasures of the time; we have not only no evidence of this, but the supposition is inconsistent with his indignant exclamation, when before the Lieutenant of the Tower, Sir John Robinson, who charged him with having "been as bad as other folks." "abroad and at home, too," which elicited from William Penn the following: "I make this bold challenge to all men, women and children, upon earth, justly to accuse me with ever having seen me *drunk*, heard me *swear*, utter a *curse*, or speak one *obscene word* (much less that I ever made it my practice); I speak this to God's Glory, that has ever preserved me from the power of these pollutions, and that from a child, begot an hatred in me towards them;" concluding his outbreak thus: "Thy words shall be thy burthen, and I trample thy *slander as dirt* under my feet."

MISCELLANEOUS.

For the Independent.

THE SABBATH-SCHOOL WORK.

Since last March, (writes a missionary of the American Sunday-school Union in Ohio and Indiana,) I have aided near 100 Sabbath-schools with donations of books as their necessities required. Most of these libraries were sent to me by Sunday-schools at the East. In this way the waters of life have flowed into hundreds of our log-cabins in the forests or on the prairies. These schools are located generally in destitute places, and they constitute the principal if not the only means of spiritual improvement within the reach of the youth.

We had a delightful Sunday-school celebration on the Fourth of July. The schools which I had organized during the past four years in two townships in Dearborn Co. Ind. held a jubilee. Five Union Sunday-schools came together and made a fine show of advancement. The place of meeting was in a lovely grove—the tall forest trees intermingling their branches, screened as from the heat; while the green sod, like a velvet carpet, covered our magnificent sanctuary. Near 1000 persons in all were present. The seats were made by laying parallel tiers of logs, and placing boards and logs on them. Our pulpit was constructed in the same manner, with the logs a little larger to afford an elevation. At 8 o'clock wagons &c. commenced arriving, and at 9 a procession of five schools numbering some 300 scholars was formed, and marched into the grove under flying colors.

When the assembly was seated, a sweet song of praise went up to God, and a solemn appropriate prayer was offered; then the Declaration of Independence was read, and an oration delivered. After this the Sunday-schools were addressed by "the Sunday-school Man." After this address we had a collection, affording the entire crowd a plentiful repast; and then separated in peace, gratified with our observance of the day, and more deeply impressed with the power and usefulness of Sunday-schools to promote true patriotism, sound learning, and the interests of religion. Thus we passed the Fourth of July in the Hoosier land.

But the work of Sunday-school extension is only commenced. We want 1000 new schools in Indiana, and another thousand in Ohio; and we want your aid in supporting missionaries, and obtaining books. We think that ours is a great and good work. The Lord make us all very faithful. Pray for me and the dear children in the West.

Elizabeth Fry.

Mrs. Fry was not remarkable for what is called talent. Her education was not very thorough. She had no extraordinary personal advantages over the mass of respectable matrons in English or American society. True, she had wealth and an influential family-connection, but these were only trifling auxiliaries to the resources she had in her own love and purpose of doing good. She revealed the secret on her death-bed, when she observed to one of her children, "I can say one thing; since my heart was touched, at the age of seventeen, I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

We think we speak without prejudice in saying that we do not perceive that this excellent woman's principles, as a member and minister of the society of Friends, gave her any peculiar advantage either as to her piety or philanthropy. She might have done the same good, under the same circumstances, if she had been a member of any of the denominations who keep the ordinances and pay their ministers; and had she early fallen into opportunities of learning the Gospel in all the fullness of the system of Paul in the epistles to the Romans, Galatians, and Hebrews, we feel assured her evangelical views would have been more definite and scriptural, would have given her an earlier and more complete release from the righteousness which is of the law, and imparted to her soul a confidence and peace in believing, which, so far as the volume before us testifies, were not of that degree of fullness which we, of the persuasions who trust more in the inspiration of the New Testament than of ourselves, are accustomed to look for in the assured believer. Yet we should like to see among ourselves more of that silent waiting upon God in meditation and in preparation for worship, which the Friends practise; more of their apprehension of the effect of externals both in common life and in the public way and worship upon the spirituality of religion. A large comment might be made upon Mrs. Fry's prayer to be kept from "right-hand as well as left-hand errors," and on her phrase, "a Martha-like spirit about spiritual things." One of her own best traits was that she seemed to attend to everything, temporal as well as spiritual, with the mind of one always intent on the one thing needful. Her views of the Friends' exclusive principles were doubtless modified by her extensive association with Christians of all names. Most of her large family and some of her own children were attached to the Church of England. One of her sisters was married to a clergyman, and one of her daughters to a layman of that church, and she was in constant correspondence and business connection with leading Christians, irrespective of their communion. She often intimates that she felt herself entitled to a Gospel liberty which the bonds of her sect refused. But this is all over, and she is now, we trust, in that full and eternal communion of saints of which she had an exciting foretaste in the circle of Bible Society friends when she could not refrain from praying in the presence of the representatives of many persuasions, that their common endeavors to spread the knowlege of God might be blessed, and that "through the assistance of His grace we might so follow Him and our blessed Lord, in time, that we might eventually enter into a glorious eternity, where the wicked cease from troubling and the weary are at rest."—*Princeton Review.*

PREACHING POLITICS.—The following extract is from a sermon which was preached in the State of Maine, in reference to the Mexican War. The principles which are avowed and the spirit that is exhibited, are in evident accordance with the example of the apostles, when an attempt was made to awaken the cry of *Political Preaching* as an apology for the destruction of their liberty:

"Some think," said the preacher, "that this matter of the war ought not to be touched in the pulpit. I do not agree with them. I think that the question of wars and fighting *was a question of Christian morality some time previous to its becoming a question of American politics.* My right to it is prior to that of the politician, and I shall not waive my right. Must the pulpit abandon one of its legitimate subjects, because you choose to carry it to the polls? Why, one of these days some Administration, by accident or design, for policy or by a blunder, may take ground that the Christian Religion ought to be suppressed.

"Instantly a great party—which ever party happens to be in power—will carry the question to the polls,—so strong is the instinct of every party allegiance;—and then, forsooth, the pulpit must be silent because it is a political question! *My* pulpit will not be silent on moral questions, then or now—as long as I have the faculty of moral discrimination. I speak against the war to-day because I set to myself the task of pleading the cause of the *poor*, who have got to bear the burden ultimately."

The Pope's Astronomy.

Galileo was twice denounced by the inquisition—in 1616 and in 1633. On the former occasion it was decreed that—"1. The proposition that the sun is in the center of the world, and immovable from its place, is *absurd, philosophically false*, and formally heretical, because it is expressly contrary to the Holy Scriptures;" and that "2. The proposition that the earth is not the center of the world, or immovable, but that it moves, and also with a diurnal motion, *is also absurd, philosophically false*, and theologically considered, at least erroneous in faith." The philosopher having persevered in teaching this alleged heresy, was cited to Rome in 1633, where he was compelled to "abjure, curse, and detest, the error and heresy of the motion of the earth." So far from being permitted to prove his doctrine by astronomical reasoning rather than by Scripture, he was condemned for having maintained, "that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to holy Scripture." His punishment was imprisonment during the pleasure of the inquisitors, and the recital of the seven penitential psalms once a week for three years.

Rome has declared that the earth stands still, and that the sun moves from east to west; or, in other words, that the earth does not go round the sun, but that the sun goes round the earth. Galileo taught the contrary—taught the true system—and was compelled to abjure it on his knees. Rome is infallible and unchangeable. *What is the cstronomical system taught in the Roman Catholic Colleges of this country?* We shall be thankful for information on this head.—*Montreal Register.*

We do not know that the *Journal of Commerce* intended by publishing the following fable, to give a hint to our members of Congress; but they do aptly contrast the conduct of some men when standing as candidates in presence of the people of the North with the conduct of the same men when acting in the presence and fear of the terrible slaveholders at Washington.

The Bat and the Weasels.

BY W. A. KENTISH.

A Bat by accident once fell
Into a Weasel's cell,
An enemy implacable to Mice!
And ere she well knew where she was
She found herself within the claws
Of one who would'nt treat her over nice!

"Confound your impudence," the Weasel said;
"How is it that you dare appear,
So shameless in my dwelling here,
After the injuries you've heaped upon my head?
There is n't one of all your race,
That is n't slanderous and base!
So in the frying-pan you'll instant frizzle,
For you're a Mouse, or I'm no Weasel."

"Mouse?" cried the other, dead with fear,
"You are mistaken, Sir—indeed you are!
Heaven forbid it!—Mouse? oh no!
'T must be my enemies have told you so!
No, thank the mercies of the King of Kings,
I am a Bird!—Here, see my wings!
Long life to all the feathered race!
And to all rats and mice—disgrace!"

These reasons seemed so plausible and plain,
That she was set at liberty again!

Two days had scarcely passed away,
Before the Bat
Into another Weasel's house fell flat,
Who was to birds an enemy!
When instantly the long nose beast,
Seized on her, as his night's repast!

"An outrage!" cried the Bat, "I do protest,
I've not the least resemblance of a bird,
That ever I have heard!
No, no! I certainly have not the least!
Birds, if appearance be believed,
Must all have feathers, or I'm much deceived!
I am a Mouse—I'm very clear;
Look at my coat, why 'tis all hair!
Long life to every mouse and rat!
And may an ague seize each cat!"

Thus twice a well-timed repartee she threw in,
Which snatched her from the jaws of ruin.

It often happens in unsettled nations,
That men escape from dangerous situations,
By a little well-timed wit or reason.
"Long live the King!" they loud exclaim,
Whilst there is reverence for the name;
But, when there is'nt, "Long live Treason!"

African Sporting.

BY ROUALEYN GORDON CUMMING.

"Watching the water" in Africa, is somewhat different from the process of "burning the water" in Scotland; but it is a very deadly method of securing game. All night the desert is astir. The wild beasts rouse themselves from their lairs, and forsake their fastnesses to prowl about in search of prey, and afterwards to slake their thirst in the cool waters of the fountain. Near the margin of one of these Mr. Cumming had excavated his ambuscade.

"On the afternoon of the 4th, I deepened my hole, and watched the water. As the sun went down, two graceful springboks and a herd of pallah came and drank, when I shot the best pallah in the troop. At night I watched the water with Kleinboy: very soon a black cow rhinoceros came and drank, and got off for the present with two balls in her. A little afterward two black rhinoceroses and two white ones came to the water-side. We both fired together at the finest of the two black rhinoceroses; she ran 300 yards and fell dead. Soon after this the other black rhinoceros came up again, and stood at the water-side; I gave her one ball upon the shoulder; she ran a hundred yards, and fell dead. In half an hour a third old borele appeared, and, having inspected the two dead ones, he came up to the water-side. We fired together; he ran 200 yards, and fell dead. I felt satisfied with our success, and gave it up for the night.

"By the following evening the natives had cleared away the greater part of two of the rhinoceroses which lay right in the way of the game, approaching the water. I, however, enforced their leaving the third rhinoceros, which had fallen on the bare rising ground, almost opposite to my hiding place, in the hope of attracting a lion, as I intended to watch the water at night. Soon after the twilight had died away, I went down to my hole with Kleinboy and two natives, who lay concealed in another hole, with Wolf and Boxer ready to slip, in the event of wounding a lion.

"On reaching the water, I looked toward the carcase of the rhinoceros, and, to my astonishment, I beheld the ground alive with large creatures, as though a troop of zebras were approaching the fountain to drink. Kleinboy remarked to me that a troop of zebras were standing on the night. I answered, "Yes;" but I knew very well that zebras would not be capering around the carcase of a rhinoceros. I quickly arranged my blankets, pillows, and guns in the hole, and then lay down to feast my eyes on the interesting sight before me. It was bright moonlight, as clear as I need wish, and within one night of being full moon. There were six large lions, about twelve or fifteen hyenas, and from twenty to thirty jackals, feasting on and around the carcases of the three rhinoceroses. The lions feasted peacefully, but the hyenas and jackals fought over every mouthful, and chased one another round and round the carcases, growling, laughing, screeching, chattering, and howling without any intermission. The hyenas did not seem afraid of the lions, although they always gave way before them; for I observed that they followed them in the most disrespectful manner, and stood laughing, one or two on either side, when any lions came after their comrades to examine pieces of skin or bones which they were dragging away. I had lain watching this banquet for about three hours, in the strong hope that, when the lions had feasted, they would come and drink. Two black and two white rhinoceroses had made their appearance, but scared by the smell of the blood, they had made off.

"At length the lions seemed satisfied. They all walked about with their heads up, and seemed to be thinking about the water; and, in two minutes, one of them turned his face toward me, and came on; he was immediately followed by a second lion, and in half a minute by the remaining four. It was a decided and general move; they were all coming to drink right bang in my face, within fifteen yards of me.

"I charged the unfortunate, pale and panting Kleinboy to convert himself into a stone; and knowing, from old spoor, exactly where they would drink, I cocked my left barrel, and placed myself and gun in position. The six lions came steadily on along the stony ridge, until within sixty yards of me, when they halted for a minute o reconnoiter. One of them stretched out his massive arms upon the rock, and lay down; the others then came on, and he rose and brought up the rear. They walked, as I had anticipated, to the old drinking-place, and three of them had put down their heads and were lapping the water loudly, when Kleinboy thought it necessary to shove up his ugly head. I turned my head slowly to rebuke him, and again turning to the lions I found myself discovered.

"An old lioness, who seemed to take the lead, had detected me, and with her head high, and her eyes fixed full upon me, she was coming slowly round the corner of the little vley, to cultivate further my acquaintance! This unfortunate coincidence put a stop at once to all further contemplation. I thought, in my haste, that it was perhaps most prudent to shoot this lioness, especially as none of the others had noticed me. I accordingly moved my arm, and covered her; she saw me move, and halted, exposing a full broadside. I fired; the ball entered one shoulder, and passed out behind the other. She bounded forward with repeated growls, and was followed by her five comrades, all enveloped in a cloud of dust; nor did they stop until they had reached the cover behind me, except one old gentleman, who halted and looked back for a few seconds, when I fired, but the ball went high. I listened anxiously for some sound to denote the approaching end of the lioness; nor listened in vain. I heard her growling and stationary, as if dying. In one minute her comrade crossed the vley a little below me, and made toward the rhinoceros. I then slipped Wolf and Boxer on her scent, and, following them into the cover, I found her lying dead within twenty yards of where the old lion had lain two nights before. This was a fine old lioness, with perfect teeth, and was certainly a noble prize; but I felt dissatisfied at not having rather shot a lion, which I had most certainly done if my Hottentot had not destroyed my contemplation."

We have said that a strong, intrepid and well-armed man may consider himself a match for the lion; but there are times when even the bravest man may be taken at disadvantage. It is an undoubted fact that the lion, having once tasted human flesh, loses that instinctive awe of man which every savage creature seems to feel in a greater or less degree, and becomes ravenous for the horrid banquet. Of this Mr. Cumming's narrative affords us a melancholy instance. On one occasion, when they were encamped near a Bakalahari village, a monstrous lion, who had watched his opportunity, sprang upon one of the Hottentots, while lying by the fire, in the midst of his comrades, dragged him into a neighboring bush and deliberately devoured him. Next day Mr. Cumming avenged his follower; but the recollection of this appalling sight haunted him for a long time afterward, and contributed, more than sickness, to shake his nerves, and depress his adventurous spirit. At another time our author was in great danger of a similar fate, his position being not less perilous than when he was exposed to the view of the wounded lioness. He had been shooting buffalo from a cover, by the side of a remote stream:

"In a few minutes all the other buffaloes made off, and the sound of teeth tearing at the flesh was heard immediately.

"I fancied it was the hyenas, and fired a shot to scare them from the flesh. All was still; and being anxious to inspect the heads of the buffaloes, I went boldly forward, taking the native who accompanied me along with me. We were within about five yards of the nearest buffalo, when I observed a yellow mass lying alongside of him, and at the same instant a lion gave a deep growl. I thought it was all over with me. The native shouted 'Tao,' and, springing away, instantly commenced blowing shrilly through a charmed piece of bone which he wore on his necklace. I retreated to the native, and we knelt down. The lion continued his meal, tearing away at the buffalo, and growling at his wife and family, whom I found, next day, by the spoor, had accompanied him. Knowing that he would not molest me, I left him alone. I proposed to the native to go to our hole and lie down, but he would not hear of it and entreated me to fire at the lion. I fired three different shots where I thought I saw him, but without any effect; he would not so much as for a moment cease munching my buffalo. I then proceeded to lie down, and was soon asleep, the native keeping watch over our destinies. Some time after midnight other lions were heard coming on from other airts, and my old friend commenced roaring so loudly, that the native thought it proper to awake me.

"The first old lion now wanted to drink, and held right away for the two unfortunate steeds, roaring terribly. I felt rather alarmed for their safety, but, trusting that the lion had flesh enough for one night, I lay still, and listened with an attentive ear. In a few minutes, to my utter horror, I heard him spring upon one of the steeds with an angry growl, and dash him to the earth: the steed gave a slight groan, and all was still. I listened to hear the sound of teeth, but all continued still. Soon after this 'Tao' was once more to be heard munching the buffalo. In a few minutes he came forward and stood on the bank close above us, and roared most terribly—walking up and down as if meditating some mischief. I now thought it high time to make a fire, and quickly collecting some dry reeds and little sticks, in half a minute we had a cheerful blaze. The lion, which had not yet got our wind, came forward at once to find out what the deuce was up; but not seeing to his entire satisfaction from the top of the bank, he was proceeding to descend by a game path into the river bed, within a few yards of us. I happened to be standing ready to go to the spot to fetch some wood, and being entirely concealed from the lion's view above, by the intervening high reeds, we actually met, face to face!

"The first notice I got was his sudden spring to one side, accompanied by repeated angry growls, while I involuntarily made a convulsive spring backwards, at the same time giving a fearful shriek, such as I never before remember uttering. I fancied, just as he growled, that he was coming upon me. We now heaped on more wood, and kept up a very strong fire until the day dawned the lions feasting beside us all the time, notwithstanding the remonstrances of the little native, who, with a true Bechuana spirit, lamenting the loss of so much good flesh, kept constantly shouting and pelting them with flaming brands."—*Blackwood's Magazine.*

The Left Eye.

A Calmuc Tale, translated from the German.

A rich old man who resided at the extremity of the camp, quite apart from the rest, had three daughters, the youngest of whom, named *Kookju*, was as much distinguished for her beauty, as for her extraordinary wisdom.

One morning, as he was about driving his cattle for sale to the Chan's market-place, he begged his daughters to tell him what presents they wished him to bring them on his return. The two eldest asked him for trinkets, but the handsome Kookju said that she wanted no present, but that she begged a request to make which it would be difficult and even dangerous for him to execute. Upon which the father, who loved her more than the two others, swore that he would do her wish, though it were at the price of his life. "If it be so," replied Kookju, "I beg you to do as follows: Sell all your cattle except the short-tailed ox, and ask no other price for it except the Chan's left eye." The old man was startled. However, remembering his oath, and confiding in his daughter's wisdom, he resolved to do as she bade him.

After having sold all of his cattle, and being asked the price of the short-tailed ox, he said that he would sell it for nothing else but the Chan's left eye. The report of this singular and daring request soon reached the ears of the Chan's courtiers. At first they admonished him not to use such an offensive speech against the sovereign; but when they found that he persevered in his strange demand, they bound him and carried him before the Chan. The old man threw himself at the prince's feet, and confessed that his demand had been made at the request of his daughter, of whose motives he was perfectly ignorant. The Chan, suspecting that some secret must be hidden under this extraordinary request, dismissed the old man upon the condition that he would bring him the daughter who had made it.

Kookju appeared, and the Chan asked:

"Why didst thou instruct thy father to demand my left eye?"

"Because I expected, my Prince, that after so strange a request, curiosity would urge thee to send for me. I wish to tell thee a truth important to thyself and thy people."

"Name it!"

"Prince," replied Kookju, "when two persons appear before thee in a cause, the wealthy and noble generally stand on thy right hand, while the poor and humble stand on thy left. I have heard in my solitude that thou most frequently favorest the noble and rich. This is the reason why I persuaded my father to ask for thy *left eye*, it being of no use to thee since thou never seest the poor and unprotected."

The Chan, incensed and surprised at the daring of this maiden, commanded his court to try her. The court was opened, and the President, who was the eldest Lama, proposed that they should try whether her strange proceeding was the effect of malice or of wisdom.

Their first step was to send to Kookju a log of wood, cut even on all sides, ordering her to find out which was the root and which the top. Kookju threw it into the water, and soon knew the answer on seeing the root sinking, while the top rose to the surface.

From this trial the court was convinced that Kookju had not offended the Chan from motives of malice, but the inspiration of wisdom, granted her from above. But not so the Chan; his vanity was hurt; and he resolved to puzzle her with questions in order to prove that she was not wise. He therefore ordered her before him and asked:

"On sending a number of maidens into the wood to gather apples, which of them will bring home most?"

"She," replied Kookju, "who instead of climbing up the trees, remains below and picks up those which have fallen off from maturity, or the shaking of the branches."

The Chan then led her to a fen, and asked her "which would be the readiest way to get over it,"—and Kookju said, "To cross it would be the farthest, going round nearest." The Chan felt vexed at the readiness and propriety of her replies, and after having reflected for some time, he again inquired:

"Which is the safest means of becoming known to many?"

"By assisting many that are unknown."

"Which is the surest means of always leading a virtuous life?"

"To begin every morning with prayer, and conclude every evening with a good action."

"Who is truly wise?"

"He who does not believe himself so."

"Which are the requisites of a good wife?"

"She should be beautiful as a pea-hen, gentle as a lamb, prudent as a mouse, just as a faithful mirror, pure as the scale of a fish; she must mourn for her deceased husband like a she-camel, and live in her widowhood like a bird which has lost it wings."

The Chan was astonished at the wisdom of the fair Kookju; yet, enraged at her having reproached him with injustice, he still wished to destroy her.

After a few days he thought he had found means for attaining his object. He sent for her and asked her to determine the true worth of all his treasures; after which he promised to absolve her from malice in questioning his justice, and to admit that she intended, as a wise woman, merely to warn him.

The maiden consented, yet under the condition that the Chan would promise her implicit obedience to her commands for four days. She requested that he would eat no food during that time. On the last day she placed a dish of meat before him, and said, "Confess, oh Chan, that all thy treasures are not worth as much as this joint of meat!" The Chan was so struck with the truth of her remark, that he confessed the truth of it, acknowledged her as wise, married her to his son and permitted her constantly to remind him to use his LEFT EYE.—*Christian Observer.*

In looking over the manuscripts of our old schoolmistress not long since, I came across the following lines, which will serve to illustrate her character, as well as the occupations in which she sought to overcome her life-long foes, suffering and weakness. They were addressed to a sister after a "distressing illness," and entitled

EXERCISE THE BEST PHYSICIAN.

My dear, I have been spinning tow
And I desire to have you know
How very well and strong I feel;
My best physician is my wheel.

If you should see me at my wheel,
Perhaps you would think I'd never reel;
But I can spin ten knots a day—
A noble task for me, you'll say.

* * * * * *

It strengthens all my frame, I find,
And does invigorate my mind,
And makes my spirit cheerful too—
All the result of spinning tow.

I've put aside my easy chair,
No longer do I need to wear
My blanket and my shawl, and sit
As if I had an ague fit.

Nor do I sigh and cry "oh, dear!
I shall be ill again I fear!"
But I am cheerful now, and feel
Quite grateful to my Doctor Wheel.

Martha Russell.

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